

Faltt

~~Augustine~~
3/6

3/1

32

Product C. C. 1568.

Chap. of B. 1581.

From lot 1927 in J.
E. Bailey's Sale June
1869



187

Faltz

~~Augustine~~
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32

Product C. C. 1568.

Chap. of B. 1581.

From lot 1927 in J.
E. Bailey's Sale June
1869



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St. Augustine

6846

56

From the library of
SIR R. LEICESTER HARMSWORTH, BART.

A
PRETIOUS BOOKE
OF HEAVENLY
MEDITATIONS:

CHIII CALLED, *Bell*
A private Talke of the Soule, with God.

Which, who so zealously will use
and peruse, shall feele in his minde, an
unspeakeable sweetnesse of the
everlasting happinesse.

Written, as some thinke, by that
reverend and religious Father Saint
Augustine; and not translated onely, but
purified also, and with most ample, and
necessary sentences of holy
Scripture adorned.

By T^HO. ROGERS.

PSAL. 119. vers. 113.

I hate vaine inventions, but thy Law doe I love.

LONDON,
Imprinted by F.K. for the Company
of STATIONERS, 1634.



To the honorable Master

THOMAS WILSON,

Doctor of the Civill Lawes,

one of her Majesties principall

Secretaries, and of the most

Honourable Privie Councell;

Grace and Peace in

OUR SAVIOUR

CHRIST.



Mong Christians

it is and hath bin

for long continu-

ance an ancient

custome, Honora-

ble, at this time,

and at this day commonly of the

yeere, either to purchase favour, if

they have none, or to confirm friend-

ship, which they have, with gifts and

presents. Hence both high estates to

them of low calling, and meane per-

sons to their betters, and every

friend to his well-willer lightly will

send some token, if his ability doe

serve, of a kindly heart & affection.

The Epistle

1 Pet. 2.21.

In the day two speciall things are to bee observed. One is, that our Saviour Christ was circumcised hereupon: another, that the new yeere beginneth now. If wee shew argument of Love one toward another, for that we have perceived the Love of our Saviour to us-ward, by his nativity, circumcision and suffering in the flesh for our sakes, as doubtlesse our custome is a Christian custome: if otherwise, because the new yeere beginneth, we seeke new love, or a renewing of old good will, It is a civill custome commendable in either respect: yet used in both, it better pleaseth God.

I therefore hearing of the good opinion which it hath pleas'd your Honor to conceive of me, have thought no time could be better than now, by some Present, both to thanke your Honor for the same, & to crave the continuance thereof, till by evill demeanor I shall deserve the contrary.

b Ælianus
variz hist. l.

My gift which I doe offer, is for price of no great value, such as a poore student may present. For, as the Persians^b from the richest to the poorest,

dedicatory.

poorest, would gratifie their Kings
with gifts and rewards, some with
gold, as Noble men, some with Silke
and spices, as Merchant men, and
some too with simple apples and
plummes, and such like fruit, as Hus-
bandmen, who had no better to
give: So, though persons of honor
may give you Gold and Jewels,
Merchants velvet, silke, and spices,
rich men costly rewards; yet can a
poore Labourer in the Garden of
Christian knowledge, give no bet-
ter, than such as hee hath, apples
and plummes, even the fruit of his
Study, and travell.

Notwithstanding, small for price
though it be, I have good hope your
Honour will accept it well in worth,
both for the matter it contraineth,
which is so holy; and for the
manner of handling the same by the
Authour, which is so Heavenly,
that in my judgement, neither *Hi-*
storia Animalium, which *Aristotle*
gave unto *Alexander the Great*:
nor that of *Cicero De Republica*,
which *Cardinall Poole* sought
after, with the expence of 2000.

The Epistle

e R. *Ascham*
Ioan. Sturmio
ep. l. i. p. 37. o.
d *Lactans.*
falso sap. c. 6.

Crownes. Nor finally those Sy-
byllian workes that *Tarquin Priscus*
bought full deerely of *Amalthea* d,
are so profound for knowledge:
nor many bigge Volumes of Philo-
sophie, for Method so exquisite:
nor all the bookes of humanity, so
necessary for us as it is.

Which I doe write, neither to dis-
swade any from the reading of those
nor to perswade your Honour to
conceive well of this Booke. For I
verily doe thinke, that both they are
commendable, yea, and necessary
too, applyed to their due ends, and
that your Honor conceiveth better
of this, than I by writing can ex-
presse, being as you are, for your
wisedome, an honourable Counsel-
ler; for your learning, a reverend
Doctor; by your sundry good and
necessary bookes, a famous writer;
and for your zeale, a valliant op-
pugner of sinne and wickednesse.

But, as I thinke thereof my selfe,
so doe I write. In which respect,
I have not shunned paines to ad-
orne the same with places of ho-
ly Scripture. For, seeing the
Booke,

dedicatory.

Booke, by perusing it to mine un-
speakeable both profit and plea-
sure, to savour most fragrantly of
the flowers and sentences, not of
humane, that is vaine wisdom,
but of GODS holy Word, and
to be as holy for phrase, as for mat-
ter holy, beeing wholly taken out
of the holy Scripture: me thought
were the places of Scripture annex-
ed in the margine, it would bee a
quicke spurre, not onely unto the
true Christians zealously to reade
this ancient and godly Father,
when they should see all his senten-
ces in a manner to bee nothing
but very Scripture, but also unto
Papists, who neglecting Scripture,
cleave overmuch unto this, and o-
ther Fathers of the Church, to read
the Scriptures, when they should
perceive all his delight to be in using
the very words of the holy Ghost.

Wherefore, both for the bring-
ing the Scripture into more credit
with all Papists, and this holy
Father with some Protestants,
and his methode and manner of
handling the Scriptures, to bee a

The Epistle

perpetuall monument of imitation unto both, I have added the places (the more willingly) through the earnest instigation of some godly persons, especially of the Printer hereof, whose good nature and zeale, as it is not unknowne to your Honour, so is it well knowne to the Church of Christ by his carefull, and orderly, imprinting good books) and now have published my doings under the protection of your Honour.

Which my paines, if I shall perceive to be well taken of the godly, chiefly of your wisdom, I purpose (G O D assisting me) to proceed, in setting forth after this same order not onely the Authors Manuell and Meditations, but also divers and sundry of Saint *Augustine* his workes beside: that the very Papists may see, though they know it well enough already, that *Augustino plurimum tribuamus*, as it is well given

R. Aſham.

Ioan. Sturmio

l. 1. ep. p. 16. b.

out of us c.

But me thinks I heare some Adversaries among themselves on this wise speaking: His quoting we condemn

dedicatory.

demne not, and his translating wee
allow, but by his presumptuous par-
ting of sentences, and correcting
such a Doctor, he plainly sheweth,
that he is by the one over-curious,
and by the other a ranke hereticke.

May it therefore please your Ho-
nour to heare my reasons of doing
what I have done. The which if your
wisedome doe like, I shall not weigh,
what any, either *Zoilus* of envie, or
Adversary of malice, will thinke.

Touching my parting of the sen-
tences, I did it upon these occasions:
First, to imitate those good Bookes,
out of which they were borrowed,
that is, the sacred Scripture. For,
surely in mine opinion, it were not
well, the Booke being most notably
derived out of the pure fountaine of
Gods holy Word, if it were set forth
in any other forme than is the
Spring, from whence it flowed.

Secondly, that the Reader might
the more sensibly perceive the mind
and Methode of the Authour. For,
I dare say it, by this parting or se-
vering of the sentences, a more
cleere light of the Authours minde

will

The Epistle

will appeare unto him, who gladly
would understand the same, than
when they are confounded, or not
parted.

Thirdly, to offer cause of deepe
contemplation to the zealous Chri-
stian. For, there is no sentence al-
most throughout the whole Booke,
which is vaine; but most heavenly,
and able to make even him who is
farthest from Christianity, to oc-
cupy his minde with holy and
deepe Meditations. Therefore
albeit they can bee placed in no
forme amisse, yet then best doe they
profit and move the minde, when
they are parted.

Last of all, for the better dispo-
sing the places of Scripture by the
Printer, I have divided the senten-
ces: For, had the Booke been prin-
ted in that letter which other books
of Meditations, set forth by mee,
are done withall, as I thought it
would, then should the places (they
are so plentifull) never have stood
in good forme nor sight, as in some
parts of this book may appeare, not-
withstanding the letter be very great

dedicatory.

adly in mine eye, for so small a Volume.
 than Now, concerning the second
 not point, it stood mee upon, both for
 mine owne credit, and also for the
 behoofe of others, to leave some-
 what out. For, had I not so done,
 I shou'd have said that the hands of
 GOD, *Maus inquam ille qui as-*
fixa clavus Iuxta pro me f, did make *Soliloq. c. 4.*
 mee. I should have said, that the
 light which was made, when God
 said, Let there be light, was *Ange-*
lica scilicet naturae: I should have *Soliloq. c. 8.*
 said, that the Angels, as for divers
 other ends, so for this, are appoin-
 ted *ut orationes filiorum Dei offerant*
in conspectu Majestatis suae, I should *Soliloq.*
 have said, that the same Angels doe *cap. 15.*
 bring *Gemitus nostros atque suspiria*
ad Deum, ut impetrent nobis facilem
Dei benignitatis propitiationem & re-
ferant ad nos desideratam suae gratiae
benedictionem: I should have said, *Soliloq.*
 That our Saviour descended into *cap. 27.*
 Hell, *tibi sedebant in tenebris patres*
nostri. I should have said, that *Soliloq.*
 Christ ascended, *Assumpta secum ex* *cap. 32.*
inferis captivitate, quam captivave-
rat antiquus ille hostis, humani gene-

The Epistle

1 Soliloq.
cap. 23.

2 Soliloq.
cap. 35.

*vis inimicus*¹: finally, I should have said, that we ought to doubt, *An ad portum salutis pervenire valeamus*, *quia omnia in futurum reservantur incerta*: and so where my purpose was to edifie, I should have destroyed the soules of the weake with erroneous opinions.

Beside, I should have cooled the zeale, even of the strongest, when thinking to proceede to holy Meditation, they should finde such stumbling blockes of error cast in their way. And therefore did I judge it better to leave them quite out, though it grieve the Papists, than to leave them in, either to the destruction of some, or to the offence of any good Christian: marvelling much why in other English Translations, this matter hath not beene looked unto ere this, and these faults not wholly, as in part they be, amended.

And here I beseech your honor, even for Gods glory, the furtherance of the Gospell, and commodity of this Land, that among all abuses, which you study to reforme, as a godly Magistrate, and ought to en-
forme

dedicatorie.

have her Majesty of, as a prudent
Anad counseller, you would remember
sum, the hurt that commeth by corrupt
antur pokes in our English tongue. First,
rpose they infect the minds of the simple:
roied secondarily, they offend the godly:
erro- and thirdly, they confirme the obsti-
ate; and the more a great deale,
d the because they are allowed by publike
when uthority, and not either diligently
ledi- corrected or orderly forbidden.

Againe, call unto minde those
their bookes, which doe more hurt than
ber- they: namely, the inchantments of
ugh Circes, brought out of Italy, and
ave such ungracious workes, cyther
n of translated out of Italian into En-
ood glish, or imitating wholly the Italian
y in invention. Tenne Sermons at Paules
this Crosse n, doe not so much good for mo- n Master
nto ving men to true doctrine, as one of Ascham in
ly, those bookes doe harme, with inticing his Schoole-
men to ill living. Yea, I say further, master. book
those books tend not so much to corrupt pag. 26.
or, honest living, as they doe to subvert
ace true religion. More Papists be made by
of our merry bookes of Italy, than by
es, our earnest bookes of Lovaine. This
a foresee subtile Papists. Therefore
n. when
ne

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Page 37.

when the base & open Papists abroad could not by their contentious bookes turne men in England fast enough from truth and right judgement in Doctrine, then the subtile and secret Papists at home, procured bawdy books to bee translated out of the Italian tongue whereby over many young wits and wits, allured to wantonnesse, doe now boldly contemne all severe bookes that sound to honesty and godlinesse.

Page 15.

Which Bookes open not fond and common wayes to vice, but such subtile, cunning, new, and divers shifts, to carry young wits unto vanity, and young wits unto mischief, to teach old baw is new schoole points, as the simple head of an English man is not able to invent, nor ever was heard of in England before, yea, when Papistry over-flored all. Suffer these bookes to be read, and they will soone displace all bookes of godly learning: for they carrying the wit unto vanity, & marring good manners, shall easily corrupt the mind with ill opinions and false judgement in doctrine: first, to thinke ill of all true religion, and at last to thinke nothing of God himselfe. And that which is most

dedicatory.

be lamented, & therefore more need-
full to be looked unto, there be moe of
these ungracious books set out in print
within these few moneths, than have
been seen in England many score years.
And because our English men made Ita-
lians cannot hurt but certaine persons,
and in certaine places, therefore these
Italian Bookes are made English, co-
uering mischief enough openly and bold-
ly in all estates, great and meane, young
and old, euery where. So that now
they be sold in euery shop in London,
commended by honest Titles, the soe-
ner to corrupt honest manners, dedica-
ed over-boldly to vertuous and ho-
nourable personages, the easier to be-
uile simple and innocent wit.

These are the words, as your
wisdoms smelleth I am sure, not of
young wit, but of a grave head;
not of a meane Scholler, but of the
best Schoolemaster that ever Eng-
land bred, and therefore not light-
ly to be over-passed, not quickly to
be forgotten, but with earnest ende-
our oftentimes carefully to bee re-
corded, as good counsell expressed
from an hearty good will with rare
clo-

The Epistle

eloquence, tending to the glory of God, and benefit of this our Country, that neither such as are well given, may be alienated from vertue, nor those which are ill bent, provoked unto wickednesse, through bawdy, beastly, and blasphemous books.

Last of all, remember I humbly once againe in the bowels of Christ Iesus beseech you, remember another abuse that hurteth more than both those which I have already mentioned: namely, profane plaies, publickely used, set forth as banners of open defiance to the Gospell and godlinesse, and that upon holy daies, yea, and in those places too (I meane the Vniuersities for Learning, and London for resort) which ought to bee the Lanternes of godlinesse unto all the Land beside. Preachers, even the greatest for wisdom and yeeres, and the greatest for zeale and knowledge, and not the smallest for authority, every where cry out upon them so zealously with such griefe of heart, that they are even tyred againe with crying, Doctors condemne them, Bishops

o Cyril. Ca.
sech. i. Mislag.
Tertul. de
Speff.

write

dedicatory.

write against them p, yea, and the best Authors in these daies, of those wanton, yea, wicked toyes, are quite out of love with them, and ashamed of their doings q. O that the Magistrate, our Sovereigne Magistrate I meane, would utterly forbid them publickely to bee used, that the common people might not haunt them, and all should be well.

p *Salvatoris*
inventer of
the 2. blast of
retrait from
places.

q Authour of
the 3. blast of
retrait from
places, and
also the Au-
thour of the
schoole of
abuse.

But to returne to my purpose, from whence I have digressed; these errors, I feare mee, have caused many to doubt, whether Saint *Augustine* were the Authour of this Booke; but being left out, as now they are, I cannot see, why Saint *Augustine* might not make the same, the matter is so heavenly, prayers; the words so holy, Scripture; every thing so wisely, orderly, excellently done by the Authour, that he must needs be a most excellent man, whosoever made the same: and a more excellent than Saint *Augustine*, among the Doctours, I thinke was never any.

Which beeing so, I trust, I shall not need to request your Honour to accept

The Epistle dedicatory.

accept this Booke in good part: but
to request your Honour to pardon
my boldnesse in Dedicating my
simple doings, obscure, as I am, and
of person unknown to your Honour,
and to beare with my rude tedious-
nesse, and tedious rudenesse, I have
great need, and so I humbly doe.

The Lord Almighty, and King
of glory, who hath cast the eyes of
his gracious countenance upon you,
abide with you for evermore: and
with this new yeer, poure upon your
Honour a new increase of his
heavenly blessings.

Amen.

The first of January,

Anno Dom.

1581,

**At your Honour
commandement,**

Tho. Rogers.



A pretious Booke of
holy Meditations, written by
that Reverend Father St.
AUGUSTINE: which
he calleth his private
talk with GOD.

CHAP. I.
Of the unspeakeable sweetnesse
of GOD.



Lord which know-
est mee^a, give mee
Grace to knowe
Thee^b: to knowe
Thee^c, even the
Strength of my soule^e.

O my Comfort^d, shew mee
Thy Selfe: let me see Thee^f. O
Light of mine eyes^g,

Come, O Thou Mirth of my
spirit: let me see Thee, the Ioy
of

^a 1 Sam. 18.

^b Psal. 5. 9.

^c Act. 15. 8.

^d Wis. 1. 9.

^e Iohn 17. 3.

^f 2 Sam. 12. 3.

^g Psal. 18. 2.

^h 2 Cor. 1. 3.

ⁱ Rom. 15. 5.

^j 1 Ioh. 1. 4.

^k James 1. 12.

Heavenly Meditations,

f Psal. 119 11. of mine heart ^f, and love Thee
 g Eccl. 23. 4. the very Life of my soule ^g.
 h John 14. 6. Come in my presence, O my
 i S. I. song. 1. soveraigne Delight ^h, my sweet
 k ver. 6. &c. Solace ⁱ, O my Lord God ^k, my
 l Wis. 16. 21. Life ^l, and the whole Glory of
 m Rom. 15. 5. my soule ^m.
 n Exod. 15. 2. Let me finde Thee, O mine
 o Psal. 7. 1. 3. hearts Desire ⁿ; let mee hold
 p Mat. 4. 7. 13. Thee, Whom my soule doth
 q I Eccl. 23. 4. love ^o. O Celestiall Bride-
 r Col. 3. 4. groome ^p, let me embrace thee.
 s Psal. 62. 7. O my Soveraigne Comfort,
 t Judith. 15. 9. both inward and outward, let
 u Psal. 42. 1, 2. me possesse Thee; O everlasting
 v S. I. song 3. Blisse ^q, yea, in the midst of
 w verse 3. mine heart ^r, let mee possesse
 x Bp. hes. 5. Thee, O blessed Life ^s, O surpass-
 y 22, 23. sing Sweetnesse ^t of my soule.
 z Revel. 21. 3. Let me love thee, O Lord my
 a John 5. 12. strength ^u, my fortresse, my re-
 b Gal. 2. 20. fuge, and my Saviour. Let me
 c Ioh. 11. 15. love Thee, O my G O D, mine
 d Ioh. 14. 6. helper ^x, mine high Tower, and
 e Psal. 34. 8. mine Hope ^y in all my trouble.
 f 2 Sam. 22. Let me embrace Thee, even
 g 2. 3. Good-
 h Psal. 18.
 i ver. 1, 2, & 3.
 j Psal. 6. 1, 3.

1. Booke 3 Chap. 1

written by St. Augustine.

Goodnesse it selfe ^z, without ^z Mat. 19. 17.
Whom nothing is good; let ^z Luke 18. 19.
mee injoy Thee the very best ^a, a Iam, 1. 17.
without whom nothing is best.

O Word ^b, more sharpe than ^b Ioh. 1. 1, 2.
any two edged sword ^c, open ^c Heb. 4. 12.
thou the secret parts of mine
eares, that I may heare thy
voice ^d.

Thunder, O Lord, from hea- ^d Prov. 2. 1, 2.
ven ^e with a loude and mighty ^e Iohn 10. 3.
voice. Let the sea roare, and all.
that therein is ^f, let the earth be ^f 1 Chro. 16.
moved, and all that is in it, ^{verse 32.}

Lighten mine eyes ^g, O in- ^g Psal. 119. 3.
comprehensible Light ^h; cast ^h Iohn 1. 5.
forth thy lightning, and scatter
them ⁱ, that they regard no
vanity ^k.

Encrease thy lightning ^l, and ^l Psal. 144. 6.
scatter them, that the foun- ^{Psalm 13. 14.}
taines of water may appeare, ^k Psal. 119. 37.
and the foundations of the ^l Psal. 10. 14.
world be discovered.

O Light invincible, give me ^m Psal. 117.
sight ^m to see Thee. Create a ^{18.}

new

Heavenly Meditations,

new smelling, O Saviour
 life ⁿ, that I may runne after
 Thee through the favour,
 thy ointments ^o. Heale my ta
 sting, that I may taste, know
 and discerne how great th
 goodnesse is ^p; O Lord, whic
 thou hast laid up for them, wh
 are filled with thy love ^o.
 Give mee an heart, that may
 thinke on Thee; a minde, tha
 may love Thee; a soule, tha
 may remember Thee; an un
 derstanding to know Thee
 and reason, alwayes to stick
 fast unto Thee ^x, the most love
 raigue Delight ^y. Let wise love
 favour Thee wisely ^z.
 O Life ^a, for whom all things
 live ^b; O life, which givest m
 life ^c, O life, which art my life
 by which I live ^e, without which
 I die ^b; O Life, which raisest m
 to life, without which I peris
 O life, whereby I rejoyce, with
 out which I am penfive: O life

n 3 Cor. 2.

15, 16.

o Sal. song. 1.

verse 2, 3.

p Psal. 51. 19.

q Deut. 6. 5.

Mat. 22. 37.

r Prov. 2. 1, 2.

&c.

s Mar. 12.

29, 30.

t Deut. 6. 6, 7.

u Deut. 30.

11, 12, &c.

x Mat. 10. 7.

38, &c.

y Rom. 8. 35

36, &c.

Phil. 3. 78.

z Deut. 13. 3.

a Ioh. 11. 25.

b 1 Cor. 3.

22, 23.

c Ioh. 6. 57.

d Ioh. 14. 6.

e AQ. 17. 21.

f Ioh. 1. 27.

written by St. Augustine.

ly, sweet, and lovely life alwaies
to be thought upon, where art
thou, I beseech thee? where
may I find thee, that I may faint
in my selfe, and depend on thee?

g Sal. song. 1
verse 6.

Sal. song 5.
verse 6.

O my Love, be thou nigh in
my minde, nigh in mine heart,
nigh in my mouth, nigh in
mine eares, nigh to aide me

h: h Psal. 44. 15.

23, 24.

Pl. 69. 17. 18.

i Sal. song 3.

verse 8.

For I languish through love
for without Thee, alas, I die:
but when I thinke on Thee, I
revive againe.

Thy favour refresheth me

k Sal. song. 1.

verse 2.

thy remembrance healeth me,
yet shall I not be satisfied,
till thy glory appeareth
m, O Thou
life of my soule.

i Psal. 17. 5.

m Col. 3. 4.

n Eccl. 13. 4

My soule longeth, yea, and
inteth through the remem-
brance of Thee; when shall I
come, and appeare before thy
presence,

o Psal. 84. 2.

O my joy

p Psal. 43. 2.

Wherefore hidest thou thy

q Iud. 15. 2.

O my delight by whom

r Iob 13. 24.

rejoyce.

s Luke 10. 7.

B

O thou

Heavenly Meditations,

O thou faire one, whom I so
 desire^r, where hast thou hidde
 thy selfe^u? Thy sente I feelee,
 therefore doe I live, and am
 somewhat comforted; but
 Thee I see not. I heare thy
 voyce, and I take heart againe.

But wherefore hidest Thou
 thy Face^x? Haply thou wilt
 say, No man shall see mee and
 live^y. O then Lord, O that I
 were dead, so I might see Thee;
 O let me see Thee, that I may
 dye even here. I will not live,
 dye I would, yea, I desire to be
 loosed and to be with Christ^z;
 I desire to dye, that I may see
 Christ; I refuse to live, that I
 may live with Christ^a.

O Lord Iesus, receive my spirit^b;
 O my Life^c, take my
 soule, my joy, draw my heart
 unto Thee; my sweet Food
 let me eat Thee^e; mine Head
 direct me; Light of mine eyes
 inlighten me; O my Comfort
 rejoyce

t Psa. 22. 1, 2.

u Sal. song. 5.

ver. 6, 7. &c.

x Job 13. 24.

y Exo. 33. 20.

z Phil. 1. 23.

a 2 Tim. 2. 11.

b Act. 7. 59.

c Ioh 14. 6.

d Ioh. 6. 54.

55. &c.

e Mat. 14. 22.

f 1 Cor. 11. 3.

Ephes. 5. 23.

g Ioh. 1. 9.

1. Booke 7 Chap. 1.

written by St. Augustine.

rejoyce mee; my Saviour h; h2 Cor. 2. 16
 quicken me: O Word of God i; i Iohn 1. 1.
 refresh me; my praise k, com- k Exod. 1. 2.
 fort the soule of thy servant l. Deut. 10. 20.
 Enter thereinto, O my Ioy, that 21.
 it also may joy in Thee m: En- l Psal. 86. 4.
 ter thereinto, O Sovereigne m Psal. 4. 4.
 Sweetnesse, that it may savour
 those things which are sweet:
 O Light eternall n, shine Thou n Ioh. 1. 5.
 I over it, that it may understand
 Thee, know Thee o, and love o Iohn 17. 3.
 ay Thee p. p Psal. 40. 16.
 e, For, the cause, O Lord, why Iohn 8. 42.
 loveth Thee not, is, because Iohn 14. 19.
 z; it knowes Thee not: and it 21. & 6.
 see noweth Thee not, because it
 at perceives Thee not; it percei-
 eth Thee not, because it com-
 prehendeth not thy Light,
 which doth shine in darke-
 nesse q, and the darkenesse com- q Iohn 1. 5.
 prehendeth it not.
 ad O Sight of the mind r, O Iohn 1. 4.
 eshtsome Truth, O true Light, Iohn 12. 35.
 which inlighteneth every man 36.
 B 2 that

Heavenly Meditations,

that commeth into the world^c: indeed that commeth into the world; but not which loves the world^r. For whosoever is a friend of the world^u is an enemy to God.

O drive away the darknesse^x from the deepe of my minde, that It may see Thee by understanding Thee: and know Thee, by comprehending Thee; and love Thee, by knowing Thee. For whosoever knoweth Thee, doth love Thee; he forgets himselfe^z, and loves Thee more than himselfe^a; yea, hee forsaketh himselfe and commeth unto Thee, that in Thee alone he may rejoyce^b.

Hence then is it, O Lord, that I love Thee not as I ought to doe, even because I know Thee not so perfectly as I should^c: and because I have but a little knowledge of Thee I love Thee but a little: and

John 1.9.

John 2.15.

James 4.4.

Gen. 1.2.

John 14.

15, 16, 17.

Luke 9.23.

4.

Mat. 10.37.

8, 39.

1 Cor. 1.31.

1 Cor. 13.

9, 10.

1. Booke 9 Chap. 1.

written by St. Augustine.

for that I love Thee but little,
I doe little rejoyce in Thee ^d. ^d 1 Cor. 1. 31.
But departing from Thee the
true and inward Ioy unto out-
ward, while I lacke Thee, I
seeke feined comforts in these
outward things ^e. And so, ^e 1 Ioh. 2. 15,
wretch that I am, that which ^{16.}
with my whole heart, and with ^f Deut. 6. 5.
all my minde I should have fur- ^{Mar. 12. 37.}
rendred unto Thee alone, that ^{Mark. 12. 39.}
have I given unto vanities. and ^{30.}
so through loving vanity ^g, I ^g Psal. 4. 3.
am become vaine.

Hence also it is, that I rejoyce
not in Thee ^h, nor cleave to ^h Phil. 4. 10.
Thee ⁱ, O Lord, even because I ⁱ Deut. 10. 12.
delight in outward, thou in in-
ward ^k: I in temporall, thou in ^k Iob. 4. 21.
spirituall joyes: I am in minde ^{34.}
distracted, in thought occupied, ¹ Ps. 1. 57. 15.
in talke snarled about transito- ^m Bar. 4. 10.
rie things, and Thou inhabitest ^{14.}
the eternity ^l, and art everla- ³ Mac. 1. 24.
stingnesse it selfe ^m. Thou art in ⁿ 1 Kings 8.
heaven ⁿ, I on earth: Thou lo- ³⁰ 31.
^{Math. 6. 9.}

1. Booke 10 Chap. 2.

Heavenly Meditations,

o Col. 3. 12.
p 3 Cor. 6.
15, 16. &c.

vest things on high o, I base things below: Thou heavenly, I terrestriall. And how then may these contraries agree together p?

CHAP. 2.

Of the misery and frailty of Man.

a Rom. 7. 24.

O Wretched Man that I am^a, when shall my crookednesse bee made even to thy straitnesse b?

b Hos. 14. 10.

Lord, Thou lovest solitari-
nesse c, and I company; Thou
silence d, and I noise; Thou
truth e, and I vanity f, Thou pu-
rity g, and I follow filthinesse h.

c Mar. 6. 5, 6.

d Esay 33. 11.

e Psal. 25. 10.

f Gen. 6. 5.

g Mar. 15. 19.

h Job 15. 15.

i Ioh. 3. 7.

j Esay 64. 6.

k Psal. 118. 1.

l Jer. 33. 11.

m Math. 19. 16.

n Gen. 8. 21.

o Rom. 3. 10, 11, &c.

p Rev. 15. 4.

q 1 Kin. 8. 46.

r Lev. 19. 2.

And what more, Lord? Thou art perfectly goodⁱ, I am evill^k: Thou art godly^l, I am wicked^m: Thou art holyⁿ, I am wretched^o: Thou art right-

eous p,

1. Booke 11 Chap. 2.

written by St. Augustine.

teous p, I am sinfull q: Thou p Psal. 119.
art the Light r, I am blinde: 137.
Thou art the Life s, I am dead: Dan. 9. 14.
Thou the Physician t, I am q Eccles. 7. 2.
sicke: Thou the Ioy u, I am r Mica. 7. 8.
sorrow: Thou the soveraigne Iohn 14. 9.
Truth x, I nothing but vanity, Iohn 8. 11.
as all men living be y. 1 Ioh. 1. 5. 7.
1 Ioh. 11. 25.
Iohn 14. 25.
1 Mat. 9. 12.

Alas therefore, O my Crea-
tor z what shall I say? Listen,
O my Creator; I am thy crea-
ture a, and am now cast away:
I am thy creature, and now doe
I dye; I am thy creature b, and
am now destroyed.

Thy workmanship I am,
Thy hands have made mee c,
and fashioned me.

O Lord, despise not the
worke of thine hands d: re-
spect the wounds of thine
owne hands, I beseech Thee.

Loe, Thou hast written me
upon the palmes of thine
hands e. O Lord God, reade
that writing, and save me.

B 4 Behold,

Heavenly Meditations,

Behold, I thy creature sigh
 after thee ^f, thou art my Crea-
 g Gen. 1.26, tor g, O make me new againe h.
 27.
 Behold, I thy Workmanship
 cry unto thee ⁱ, thou art the
 h Psal. 5.1.10.
 Life ^k, O quicken mee againe.
 Psal. 38.1.
 Behold I thy handy Worke
 Toel 1.18,19.
 looke upon theem ^m, thou art my
 k Iohn 14.6.
 Maker, O repaire mee againe.
 l Psal. 119.25.
 87, 88.
 Spare mee, O Lord, for my
 Esay 17.7.
 dayes are but vanity ⁿ.
 a Iob 7.16,

What is Man that he should
 talke with God his Maker!
 Spare mee, O God, speaking
 unto thee. Bee not angry with
 o Gen. 18.32 thy servant o for presuming to
 talke with so mighty a Lord.
 Necessity hath no Law. Griefe
 compels me to speake, and the
 misery which I endure, enfor-
 ceth me to cry out.

Sicke I am, I cry unto the
 Physician; blinde I am, I ha-
 sten to the Light; I am dead,
 and I sigh for Life. Thou art the
 Physician; thou art the light,
 the

p Matth. 9.

12, 13.

q I hn 8.12.

a Iohn 1.5.7.

1. Booke 13 Chap. 2.

written by St. Augustine.

the life thou art ^r, O Iesus of ^r John. 14. 6.
Nazareth^f. ^f Mar. 26. 71.

Have mercy upon me, O Son
of David ^r, O Fountaine of ^r Mar. 9. 27.
mercyⁿ, have mercy upon me, ^{Mark. 10. 47.}
and hearken to the diseased ^u Ps. 1. 36. 9.
which cryeth for thine helpe.

O Light passing by, looke
upon the blinde, stretch forth
thine hand unto him, that hee
may come unto thee, and see
the light in thy Light^x. O Life ^x Psal. 3. 69.
living everlastingly ^y, call a- ^y Luke 1. 35.
gaine the dead unto life:

But what am I that speaketh
unto thee? Woe is me, Lord:
spare me, O Lord^z, alas, I am ^z Job 7. 16.
even a rotten carcasse ^a, the ^a Esay 4. 19.
meat of wormes ^b, a loathsome ^b Esay 51. 8.
vessell, even matter for fire^c. ^c Mat. 25. 41.

What am I that speaketh
unto thee? Woe is mee, Lord,
O Lord, spare mee a wretched
man ^d: A man indeed, borne ^d Luk. 13. 27.
of a woman, of short continu- ^{Rom. 7. 4.}
ance, and full of trouble: a ^e Job 14. 1.

B s man

Heavenly Meditations,

f Psal. 114. 4.

g Psal. 49. 12.

20.

man indeed made like to vanity f, compared unto the foolish beasts g; and now in very decay like to them.

h Eccle. 10. 9.

12.

Eccle. 17. 33.

i Ephes. 2. 3.

k Rom. 9. 21.

22.

l Psal. 51. 5.

m Job 14. 1.

And what am I more? a darke Dungeon, miserable earth h, the childe of wrath i, a vessell of dishonour k, begotten in uncleannesse l, living in wretchednesse m, dying in distresse.

n Gen. 27. 2.

Eccles. 9. 12.

Mat. 24. 44.

Revel. 3. 3.

o Job 14. 1.

p Rom. 6. 12.

2 Cor. 4. 11.

q 1 Chro. 29.

ver. 15.

Psal. 102. 11.

r Job 14. 2.

Psal. 103. 15.

Esa. 10. 6, 7, 8.

Out upon me wretch, what am I? Alas what shall become of me, that am a vessell of filthinesse, a coffin of rottennesse, replenished with stinch, and loathfomenesse, blinde, poore, naked, subject to very many troubles, ignorant both when I came into the world, and when I shall depart n, miserable o, and mortall p, whose daies passe away like a shade q, whose life vanisheth like the moone light, now growing like a flower r, on the tree, and by and by with.

written by St. Augustine.

withering, flourishing now, fading by and by?

My life, I say, is a fraile life, a fleeting life^r, a life, that the more it lengtheneth, the shorter it waxeth, the more it increaseth, the nigher it draweth towards death, a life transitory and deceitful, replenished with the snares of death^r. (Iob 7.6, 7. Psal. 18. 5.)

Now am I jocund, anon sad; now strong, anon sicke; now alive, anon dead: now I seeme happy, but am alwaies miserable: now merry, anon mourning. And so are all things subject unto mutability, that nothing continueth in a stay one whole houre together.

Hence feare, thence trembling: hence hunger, thence thirst: hence cold, hence heat: hence faintnesse, then sorrow springeth: and after all these followeth untimely death, which suddenly doth carry miserable

Heavenly Meditations,

serable men away after a thousand wayes.

This man it killeth with sickness, that man it oppresseth with sorrow; this man it famisheth with hunger, that man with thirst it dispatcheth; this man it choakes with water, that man it stranglenth with an halter: One man it consumeth by fire, another it devoureth by wilde beasts; with sword it slayeth another; another it corrupteth with poyson, and with some terrible feare it dispatcheth some other miserable man.

And yet there is a great misery beside all this; and that is, although nothing be more certaine than death, yet woteth not man when hee shall depart: and then takes he a fall, and leeseeth his hope * when in his owne judgement hee stood full sure. For man cannot tell either when or where, or how he

n Gen. 27. 2.

Ps. 39. 55.

Eccles. 6. 12.

* Job 8. 13.

Prov. 30. 28.

1. B
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O
I am
me,
I am
thro
glor
joy
shall
Lor

written by St. Augustine.

he shall dye: yet it is appointed
that he shall dye y.

y Heb. 9. 27.

Now I see Lord, how great
is mans wretchednesse, where-
in I am, and yet feare not: how
much the misery that I endure,
and yet neither am troubled
thereat, nor doe cry unto thee?
But, Lord, I will cry unto thee,
before I passe away, if haply I
may abide in thee, and not be
passe away.

I will tell then, I will tell my
misery: yea, I will confesse my
vilenesse before thee, and not
ashamed.

O my fortitude^z, by whom^z I am upholden, helpe me, assist
me, O my strength^a by whom^a I am sustained. Come light^b,
through which I see; appeare
glory^c, through which I re-
joyce; and life^a, wherein I
shall live, manifest thy selfe, O
Lord my God^c.

z Exod. 15. 2.

Psal. 43. 2.

Esay 49. 5.

a Heb. 8. 1. 2.

b Ioh. 1. 4 9.

c Psal. 3. 3.

Psal. 62. 9.

d Ioh. 14. 6.

e Psal. 206.

35.

Esay 25. 1.

CHAP.

CHAP. 3.

Of Gods wonderfull light.

O Light, which *Toby* saw
a Tob. 1.9, when though blinde^a, he
10. taught his sonne the way of
b Tob 4.3, life^b. O light, which *Isaac* saw
4, &c. inwardly, when though out-
c Gen. 27.1. wardly blinde^c, hee told his
d Gen. 27.28, sonne what was to come^d. O
22, light. I say, invisible, to which
all the depth of mans heart is
e 1 Kings 8. visible^e. O light which *Jacob*
39. saw, when according to thine
f Chro. 28.9. inward instruction, hee fore-
Eccle. 42.18. told^f what outwardly should
1 Cor. 4.5. happen to his sonnes.
Revel. 2. 23. Behold, darkenesse is upon
f Gen. 40.1, the face of the deepe^g of my
2, 3, &c. minde, thou art light^h; loe a
g Gen. 1.2. misty dimnesse is upon the wa-
h Luke 2.32. ters of mine heart, but thou art
James 1.17. the truthⁱ.

O Word by whom all things
were made, and without which
nothing

chap. . Booke 19 Chap. 3.
written by St. Augustine.

nothing was made^k, O Word, ^{k Iohn 1. 3.}
which art before all things^l, ^{l Prov. 8. 22,}
and before which was nothing. ^{23, 24, &c.}
O word creating all things^m, ^{Wisd. 9. 9.}
without which all things are ^{Eccles. 24. 5.}
nothing. O word governing ^{6, &c. 12.}
all thingsⁿ, without which all ^{m Iohn 1. 3.}
things are nought worth. O ^{Heb. 1. 3.}
word which in the beginning ^{n Heb. 1. 2, 3.}
didst say, Let there be light, and
there was light^o, say likewise ^{o Gen. 1. 3.}
to me, Let there bee light, and
light shall be made, and I shall
see light^p, and discerne all that ^{p Psal. 36. 9.}
is not light. For without thee I
put darkenesse for light^q, and ^{q Esay 5. 30.}
light for darkenesse.

And so without thee there is
present for truth, error; for
wisedome, foolishnesse; confu-
sion and ignorance for know-
ledge; for sight, blindenesse;
by-pathes for the right way;
for life, death.

CHAP.

CHAP. 4.

*The frailty of mans
Nature.*

BEhold my Lord, because there is no life, there is death; nay rather there is no death, because death is nothing. For thereby wee come unto nought, while wee dread
a Jer. 10. 24. not to make our selves nought a through sinne.

And that deservedly, O Lord. For when we come to nought,
b Psal. 58. 7. like the running water ^b, wee are recompenced according to our workes: because without
c Iohn 1. 3. thee nothing was done ^c, and we by doing nothing, are made
d Prov. 8. 22. nothing. For without thee, by
25, &c. whom all things are made ^d,
Heb. 11. 3. and without whom nothing
e Iohn 1. 3. was made ^e (O LORD) the
f Iohn 5. 7. word ^f, O God the word ^g, by
Rev. 19. 13. whom all things were made
g Iohn 1. 1. 3. (without

Booke 21 Chap. 4.
written by St. Augustine.

without which was made nothing that was made) wee are nothing.

Woe is me wretch, so often blinded: because thou art the light^h, and am not with thee.

h Micah 7.8.

Woe is me wretch, so often wounded; because thou art salvationⁱ, and I am not with thee.

John 1. 4, 9.

John 8. 12.

Woe is me wretch, so often infatuated, because thou art the truth^k, and I am not with thee.

i Math. 1. 17.

Luke 1. 31.

Phil. 3. 20.

i Tim. 4. 10.

Woe is me wretch, so often wandring, because thou art the way^l, and I am not with thee.

i John 14. 6.

Woe is me wretch, so often dead, because thou art life^m, and I am not with thee.

m Joh. 11. 35.

John 14. 6.

Woe is me wretch, so often brought to nothing; because thou art the word, by which all things were madeⁿ, and yet I am not with thee, without whom nothing is made.

n Joh. 1. 9, 10.

O Lord

Heavenly Meditations, w

o I Ioh. 5. 7. O Lord the word o, O G hon
 p Iohn 1. 3. the word p, who art the light who
 q Iohn 8. 12. by whom light was made E
 i Ioh. 1. 5. 7. who art the way, the truth, a me
 r Gen. 1. 3. the life f, in whom there is n ness
 f Iohn 14. 6. ther darkenesse e, error u, van dea
 i I Iohn 1. 5. ry x, nor death y. The light the
 6, 7. without which all is dark ent
 u Psal. 119. nesse z, the way, without whi thy
 verse 76. all is but by-pathes a, the tru to
 Esay 53. 6. without which all is but fa voi
 x Iohn 8. 44. hood b, the life, without whi vin
 i Io. 2. 21, 27. every thing is death c. ver
 y 2 Tim. 1. 11. Speake the word Lord, l co
 Heb. 2. 14, 15. there be light d, that I may se wh
 z Eph. 5. 7, 8. the light e, and shunne darke pa
 Col. 1. 12, 13. nesse: see the way and shun th
 a 1 Pet. 2. 25. by-pathes: see the truth, an tr
 b Psal. 116. 11. shunne falshood: see life, an
 c Rom. 5. 12. shunne death.

d Gen. 1. 3. Enlighten me f, O Lord, my
 e Psal. 36. 9. light g, my glory h, and my sal
 f Psal. 13. 3. vation, whom I will feare i, m
 g Psal. 27. 3. Lord, whom I will prayse
 h Esay 60. my God, whom I will wor
 10, 20. ship l, my father m, whom I will
 Psal. 38. 22. honour n
 i Eccles. 34. 14, 15, &c.
 k Psal. 35. 18. &c.
 Psal. 69. 30.
 l Deut. 6. 13.
 Math. 4. 10.
 m Esa. 63. 16.
 Gal. 4. 5, 6.
 &c.

ions, written by St. Augustine.

O Honourⁿ, and my Spouse^o for ^{n Mal. i. 6.}
 light whom I will keepe my selfe. ^{Deut. 5. 16.}
 made Enlighten, O light, enlighten ^{o Eph. 5. 25.}
 th, a me poore soule sitting in dark-
 isnesse and in the shadow of
 v, and death P, and direct my feet into ^{p Psal. 107.}
 light the way of peace, that I may ^{10, 14.}
 dark enter thereby into the place of ^{Luke 1. 79.}
 whithy glorious tabernacle, even
 true to the House of God, with the
 t fa voice of joy q, and thanksgi- ^{q Psal. 42. 4.}
 whiving. For true confession is the
 very way r whereby I may ^{r Rom. 10. 10.}
 d, I come unto thee the way, by
 y f which I may come out of by-
 rke pathes, and goe againe unto
 un thee the way. For thou art the
 an true way unto life^s. ^{s Iohn 14. 6.}

CHAP. 5.

*What is meant by becomming
 nothing.*

I will confesse therefore, O
 Father, Lord of Heaven and
 Earth^a, unto thee will I con- ^{a Mat. 11. 27.}
 fesse

Heavenly Meditations,

b Psal. 32. 5. fesse my wickednesse^b, that
may attaine unto thy mercy.

I became wretched, and was
brought unto nothing, y^e
knew I not so much, for thou

c Iohn 14. 6. art the truth^c, and I was not
with thee. Mine iniquities did

d Ezra 9. 7. wound mee^d, yet was I not

Psalme 81. 5. troubled; for thou art the life

e Iohn 14. 6. and I was not with thee. Thou

brought me unto nothing,

f Iohn 1. 1. thou art the word^f, and I was

g Heb. 1. 2, 3. not with thee, by whom all

things were made, without

g Iohn 1. 3. whom nothing was made

And therefore being without

thee I became nothing. For

is nothing which bringeth me

to nothing.

By the Word all things were

h Ioh. 1. 1, 2. made^h, whatsoever was made

and after what forme soever

they were made.

i Gen. 1. 31. And God saw all that he had

Eccl. 39. madeⁱ, and loe it was exceeding

16. 30. good. All things that were

Marke 7. 37. made

written by St. Augustine.

made, were made by the Word:
 y. en whatsoever things were
 made by the Word, are excee-
 y. ng good.

Wherefore by they good?
 because all things were made
 by the Word; and without it
 was made nothing that was
 made. For nothing is good k Iohn 1.3.
 without the soveraigne good.

But whereas good is not,
 there is evill, which indeed is
 nothing, because evill is nought
 else, but the want of good: even
 blindness is nought else, but
 the want of the sight.

Evill then is nothing, be-
 cause it was made without the
 Word, without which nothing
 was made.

I Iohn 1.3.

And that is evill, which is de-
 void of that good, whereby
 things that are, were made,
 but those things which be not,
 were not made by him. And
 therefore they are nothing.

Then

Heavenly Meditations,

Then whatsoever was not made are evill. Because all things that were made, were made by the Word^m. And all which were made by the Word, were exceeding good : wherefore forso much as all things were made by the Word, evill things were not made by it.

So it remaineth, that whatsoever things were not made, are not good : for all things are good which were made. Therefore the things not made, are evill : and so consequently nothing : because without the Word nothing was made. Evill then is nothing, because it was not made.

But how is evill, if it was not made? Because evill is a privation of that which good is, thorough which good was made. Then to be without the Word is evill, which is to be as nothing. For besides it, is nothing.

But

written by St. Augustine.

But what is it to be separated
from the Word? If thou woul-
dest know that, listen what is
meant by the Word.

The Word of God saith, I John 14.6

am the way, the truth, and the

life. Therefore to be separated

from the Word, is to be with-

out the way, without the truth,

without life, and so nothing

without him: and so evill, be-

cause it is without the word, by

whom all things were made, John 1.1, 3

and they were excellently

good.

Gen. 1.31.

Againe, to be separated from

Eccle. 39. 16.

the Word, by which all things

33.

were made, is nothing else

John 1.3.

but to undoe, and of something

to become nothing. For with-

out him it is nothing.

As often therefore as thou

declinest from that which good

is, thou separatest thy selfe

from the Word. For that is

evil, And so thou art made

nothing,

Heavenly Meditations,

nothing, because thou art without the Word, without which was made nothing that was

x Iohn 1.3. made x.

Now then, O Lord, ^y Micah 7.8. light y, thou hast lightned mee that I may see thee: I have seen the scene, and know, that as often as I am separated from thee, oft I become nothing. Because

^z Deu. 32.18 I forget goodnesse z, which ^a Mat. 19.16, thou art a; and therefore am made evill.

Woe worth me wretch that never marked, how I became nothing when I forsooke thee. But what needs this complaint? If I was nothing, I needed not to know.

Wee know that evill is nothing; and that is not, which is nothing: and that which is not good, is not, because it is nothing.

If therefore I was nothing when I was without thee, I was

but

written by S. Augustine.

without as nothing, even like an
 hid doll, which is nothing^b, ha- ^{b 1 Cor. 8. 4.}
 ving eares and heareth not^c; a ^{c Psal. 135.}
 nose and smelleth not^d; eies ^{17. 26.}
 and seeth not; a mouth and ^{d Gal. 1. 15. 5.}
 speaketh not; hands, and fee- ^{6, 7.}
 eth not; feet, and walketh not;
 and all the proportion of mem-
 bers, and yet liveth not.

CHAP. 6.

*How the soule offendeth
 through sinne..*

O then as long as I was with-
 out thee, I was nought but
 very nothing: and therefore
 blinde I was, deafe I was, and
 without sense. For I neither
 knew what good was; nor
 understood that evill was; nor
 perceived my wounds when I
 was hurt; nor saw the darke-
 nesse which I was in. Because I
 was without thee, the very
 light^a, which lighteneth eve- ^{a Ioh. 1. 4.}

Heavenly Meditations,

ryman that commeth into the world.

Alack therefore, they wounded mee, yet I sorrowed not; they hailed mee, yet I perceived not, for that I was not; because

^b Ioh. 14. 6. I was without life ^b, which
^c Ioh. 1. 1. 3. the Word ^c, by whom all things were made.

And therefore, O Lord
^d Esai. 60. 19. light ^d, mine enemies did winder
^{20.} me even what they would, they
^e Ioh. 12. 35. struck mee, they stripped mee
^{36. 37.} they polluted mee, they corrupted

^e Hof. 7. 13. ted mee, they wounded mee: yet
^f Iob 11. 21. they killed mee, because I forsook
^g Ioh. 14. 6. thee ^e, and so became
^h Gen. 1. 26. 27. thing without thee.

Alacke, O Lord my life ^f,
ⁱ Colos. 3. 16. whom I was made; my light
^j Ioh. 8. 12. whereby I am directed ^j,
^k Ioh. 1. 5. 7. mercy upon mee ^k O defend
^l Luk. 1. 79. of my life ^k, and raise mee
^m Psal. 51. 1. againe, O Lord my God ^m,
ⁿ Psal. 22. 19. 20. hope ⁿ my strength ^o; my
^o Psal. 18. 1. 2. &c. and my comfort in the day
^p Psal. 91. 2. of mine enemies

written by S. Augustine.

my trouble p. Consider mine p Psal. 59. 16.
adversaries q, and deliuer me r, 17.
let them which hate mee s flie q Psal. 25. 19.
away from my presence, and 20.
through thee let mee live in r Psal. 18. 17.
thee. Psal. 59. 1. 2.
I Psal. 68. 1.

For they have watched me t, t Psal. 37. 32.
and seeing mee without thee,
have despised mee. They par-
aded among themselves the gar-
ments u of vertue, wherewithall u Psal. 22. 18.
thou hadst clothed mee; they
made a way through me; they
rode me under their feet, they
: y defiled thine holy temple x, x Psal. 79. 1.
I for with the dregs of wickednesse,
they left me desolate, pining
away through sorrow. I fol-
lowed after, blinde and naked,
and shackled with the cords
of wickednesse. They drag- y Prov. 5. 22.
ged mee after them in their cir-
cuit from vice to vice; and from
mire to mire: and so went I full
weakely, God knowes, before
the face of him that pursu'd me.

Heavenly Meditations,

Bond I was, yet liked I slavery; blinde and desired blindness; bound and did not abhorre the shackles. I thought soure sweet, and sweet to bee soure.

z Esai. 5. 20.

Miserable I was, yet knew I not so much, because I was without thy Word, without which nothing was made through which all things are maintained, without which all things are brought to nothing.

a Ioh. 1. 3.

For as all things by it were made, and without it was made nothing: so by it are all things maintained, whatsoever is either in heaven, or in earth, in the sea, or in any place. Neither can any thing stick to other either in a stone or in any other thing created: did not the Word, by which things were made maintained.

b Iohn 1. 3.

Wherefore, O Word, I will

clea

written by S. Augustine.

cleave to thee^c that thou maist^c save me. For when I forsooke^d thee, I had perished, haddest^{27.} not thou which diddest^{Wis. 2.23.} make me^d, renewed me againe.^{Eccl. 17. 1. 2.}

I sinned, thou diddest visit^c me^c; I fell, thou diddest erect^{Psal. 8. 4.} me^f: I was ignorant, thou diddest teach mee^g, I was blinde, thou diddest lighten me^h.^{Ag. 15. 14. Psal. 37. 24. Psal. 71. 7. Psal. 49. 10. 12. h John 1. 9.}

CHAP. 7.

Of Gods manifold benefits conferred upon man.

O My God^a, shew mee how much I wretch am bound to love thee: how much I am bound to praise thee: how much I am bound to please thee.^{a Psal. 7. 1. 2.}

Thunder^b, O Lord, with a great and mighty voyce from above, into the inward eare of mine heart.^{b Psal. 18. 13.}

Teach me^c, and save me^d,^{c Psal. 119. 135. Psal. 143. 10. d Psal. 71. 2.}

Heavenly Meditations,

e Gen. 1. 20. fo will I praise thee, for crea-
 27. ting me c, when I was nothing:
 Eccl. 17. 1. for lightning me, when I was
 2. 3 &c. in darkenesse f: when I was
 f Luk. 1. 78. dead g, for reviving mee: for
 79. cherishing mee even from my
 g Rom. 8. 11. youth h with all good things.
 h Psal. 71. 5.

Thou doest nourish me un-
 i Job 35. 6. profitable worme i, stinking in
 k Psal. 51. 1, wickednesse k, even with all thy
 2. 3. most excellent benefits l.
 l Mat. 5. 45.

Open to me, O key of *David*,
 m Es2. 22. 22. which dost open m, and no
 Revcl. 3. 7. man shutteth against him, to
 whom thou openest; and doest
 shut, and no man openeth to
 him against whom thou shut-
 test: Open to me the doore of
 thy countenance, that I may
 enter and behold, and know
 and praise thee with all mine
 heart. For great is thy mercie
 n Psal. 86. 13. toward me n, and thou hast de-
 livered my soule from the low-
 est grave.

O Lord our God how ex-
 cellen

written by St. Augustine.

Excellent is thy name in all the world °? What is man, that ^{o Psal. 8. 1. 9.} thou art mindefull of him ^{p Psal. 8. 4.} p? and the sonne of man, that thou visitest him?

O Lord, the hope of the godly, and the Tower of their strength q; O God, the life of ^{q Psal. 61. 3.} my soule ^{r Job. 4. 14.} r, by which I live ^{f Aps. 17. 23.} f, without which I dye; O light ^{t Pla. 27. 1.} t, of mine eyes, by which I see, without which I am blinde; O the joy of mine heart, and of my soule, let me love thee with all mine heart ^{u Deut. 6. 5.} u, with all my soule, with all my strength, and ^{Deut. 12. 18.} with all my bowels: Because ^{Mat. 23. 37.} thou didst love me first ^{x 1 Ioh. 4. 19.} x.

And whence is it O Creator of heauen, and of earth, and of the sea, which needest no good thing of mine ^{y Ester 13. 10.} y; whence ^{Esa. 51. 13.} is it that thou hast loved me? ^{z Psal. 50. 7.} z

O wisdom, which openest the mouth of the dumbe ^{a Wild. 10. 1.} a, O Word, by whom all things

Heavenly Meditations,

b Ioh. 1. 1. 3. were made **b**, open my lippes
c Psal. 51. 15. give me a voyce of thankesgi-
d Psal. 26. 7. ving **d**, that I may utter out all
 the benefits, which thou Lord
 hast bestowed upon mee, even
 from the beginning.

For lo I am, because thou hast
 created mee **e**. And the cause
 why thou didst create and num-
 ber mee among thy creatures,
 was thy predestination from
 everlasting **f**, before thou ma-
 dest any thing from the begin-
 ning; before thou didst spread
 abroad the heavens, when there
 were no depths, neither hadst
 thou made the earth nor settled
 the mountaines: before the
 fountaines abounded with wa-
 ter. Before all these things
 which by thy Word thou didst
 create **b**, thou in thy most cer-
 taine providence of truth, didst
 foresee that I should be, yea thy
 minde was to make me thy
 creature.

And

p. 7. 1. Booke 37 Chap. 7.
written by St. Augustine.

And whence then is it, O
my Lordⁱ, O gracious and
most high God^k, whence is it,
O most mercifull Father^l, most
mighty Creator^m, and alwaies
lovingⁿ? What deserved I at
thy hands? What goodnesse
sawest thou in mee, that mooued
thy most glorious Majesty
to create me?

When I was not thou diddest
create me^o. I was nothing, and
of nothing thou diddest make
me somewhat.

And what kinde of some-
what? Not a drop of water,
not fire, nor a bird, nor a fish,
nor a serpent, nor a brutish
beast, nor a stone, nor a stocke,
nor of that kinde of things
which have onely but being,
nor of that whose nature is on-
ly to bee, and to grow: nor of
that which have onely being,
growing, and sense. But above
all these things, it is thy will

Cs. that

i Bar. 1. 12.
k Psal. 113. 5.
2 Esd. 7. 26.
l Psal. 27. 10.
Esa. 63. 16.
Luk. 6. 36.
m Eccl. 16.
18, 19.
Eccl. 17. 1. 2.
3. & c.
n Ps. 1. 27. 10.
o Gen. 1. 27.
Col. 3. 10.
Wisd. 1. 23.
p Psal. 100. 3.

Heavenly Meditations,

that I should consist both of those things which have but onely being, for I am: and of those things which as well grow as bee; for I am: and grow: and of those things also which have being, growing, and sense; for I am, grow, and perceive.

¶ Heb. 2. 7.

And yet more than this, thou hast made me a little inferiour to the Angels. For I have received reason at thine hands to know thee, as well as they.

¶ 1 Cor. 13.
10. 12.

A little inferiour I confesse. For they have an happy knowledge of thee, even as thou art, but I know thorow hope: they face to face, but I darkely thorow a glasse: they fully, but I in part.

CHAP.

1. Booke 39 Chap. 8.
written by St. Augustine.

CHAP. 8.

*The happy state of man in the
life to come.*

BUT when that which is perfect is come^a, that in part shall be abolished; when with open face^b, wee shall see thy face.

^a 1 Cor. 13.
10.12.

^b 2 Cor. 3.18.

Then what shall let us to bee as good even as angels^c, seeing thou, Lord, hast bedecked us with the crowne of hope, which is adorned with glory and honour; and seeing thou hast exceedingly advanced us as thy very friends?

^c Heb. 3.7.

Psal 8.4-5.

Yea, every way as good then, and equall to Angels. For so saith thy truth; They are equall unto the Angels^d, and are the sonnes of God.

^d Luk. 20.36.

What are they else but the sonnes of God, if they be equall unto Angels? Indeed they shall be

Heavenly Meditations,

be the sonnes of God, because the sonne of man is made the sonne of God.

So that considering this thing, I dare boldly say, Man is not a little inferiour unto Angels^e, Man is not onely equall unto Angels^f, but man is above Angels. Because a man is a God^g, and God is a man^h, but not an Angell.

^e Heb. 2. 7.

^f Luk. 20. 36.

^g Mat. 1. 23.

^h 16. 27.

Luk. 2. 11.

^h Iohn 1. 14.

ⁱ Ioh. 4. 11.

^k Gen. 3. 3.

^l Iohn 1. 3.

^m Iohn 1. 14.

And because the word which was in the beginningⁱ, God with God: the Word whereby God said, Let there bee light^k, and light was made: the Word by which all things in the beginning were made^l, became flesh^m, and dwelt among us, and wee have seene the glory thereof, I say man is the most excellent creature of all other.

ⁿ 1 Pet. 9. 33.

Behold thy glory, in which I gloryⁿ, at what time soever I do glory: Loe my joy, wher-

in

written by St. Augustine.

In I rejoyce ^o, when I doe re- ^{o Phil. 4. 4.}
 joyce, O Lord my God, my
 life ^p, and the whole glory of ^{p p sal. 42. 8.}
 my soule.

Therefore, O Lord my God,
 I confesse that creating mee a
 reasonable creature, thou didst
 create me after a sort as good as
 Angels. For by thy word I may ^{q Rom. 8. 15.}
 bee made perfect, so that I may ^{Gal. 4. 5.}
 attaine unto the very state of ^{Ephes. 1. 5.}
 Angels, and have the adoption ^{r Mat. 3. 17.}
 of sonnes ^q, by thine onely be- ^{Matth. 7. 5.}
 gotten Sonne, O Lord, thy ^{2 Pet. 1. 17.}
 welbeloved Sonner, in whom ^{f Ro. 8. 16, 17.}
 thou art wellpleased: by thine ^{Heb. 1. 2.}
 onely and right heire ^t, of one ^{t Heb. 1. 3.}
 substance with thee ^u, and co- ^{u Heb. 13. 8.}
 eternall ^x, even Jesus Christ our ^{x Rom. 5. 1.}
 onely Lord ^y, our Redeemer ^{Rom. 6. 23.}
 our Inlightner ^z, our Comforter ^{1 Cor. 1. 7, 8,}
 our Advocate with thee ^{9, 10.}
 and the light of our eyes ^{y Mat. 20. 28.}
 who ^{1 Cor. 1. 30.}
 is our life ^{Ephes. 1. 7.}
 and our Saviour ^{1 Tim. 2. 6.}
 who ^{Heb. 9. 25, 26}
 is our life ^{27, 28.}
 and our Saviour ^{z Ioh. 1. 4. 9.}
 who ^{a 2 Cor. 1. 5.}

^a Thes. 2. 16. 17. ^b 1 Ioh. 3. 1. ^c Ioh. 3. 12. ^d Iohn 1. 5. 7.
^e Iohn 5. 21, 24. ^f Mat. 1. 21. ^g Luke 2. 11. ^h Ag. 4. 12.

and

Heavenly Meditations,

f Colof. 1. 27. and our onely hope^f, who hath
 i Tim. 1. 14. loved us more than himfelfe,
 g Ioh. 15. 13. by whom wee have an assured
 Ephes. 5. 2. trust laid up in store with thee
 i Iohn 3. 6. and free acceffe unto thee
 h Ephes. 3. 12 because hee gave them power
 i Heb. 4. 16. to bee the Sonnes of God^k, to
 k Iohn 1. 12. them, I say, that beleeeve in his
 Name.

I will praise thy Name, O
 Lord, who by creating me af-
 ter thine owne image and firmi-
 tude^l, hast made mee capable
 of so great glory, as in time to
 become the Sonne of God^m.

This condition neither trees
 nor stones, nor generally those
 things which either moove, or
 increase in the ayre, or in the
 sea, or in the earth, attaine un-
 to, because hee gave them no
 power by the word, to become
 the Sonnes of Godⁿ; for they
 have no reason. For in reason
 consisteth the power, whereby
 wee know God. And thus
 power

written by St. Augustine.

power hee hath given to men,
whom hee hath made reasona-
ble, after his owne image and
likenesse o.

o Gen. 9. 6.
Col. 3. 10.

I also, O Lord, am a man
through thy grace, and by thy
grace may be thy sonne, which
they cannot be.

Whence have I it, O Lord,
the soveraigne truth p, and true
Soveraigne, even the first-born
of every creature q, whence
have I it, that I may bee the
Sonne of God, which they
cannot be?

p Iohn 14. 6.
q Col. 1. 15.
16, 17.
r Iam. 5. 19.
Dan. 6. 26.
Baruc. 4. 10.
14. &c.

Thou art the same God for
ever r, thou madest all things s,
thou diddest create both man t,
and beasts u, and stones, and all
greenethings upon the face of
the earth *. For no merits went
before, nor deserts. Because on-
ly of thy goodnesse thou crea-
dest all things. All creatures
were like in merits. For none
at all deserved ought.

G: n. 1. 1. &c.
f Gen. 1. 1. 2.
&c.
Iohn 1. 3.
Gen. 1. 26. 27.
Psa. 100. 3.
Wis. 2. 23.
Eccl. 17. 1.
2, 3. &c.
u Gen. 1. 25.
Ier. 27. 5.
x Gen. 1. 1.
12.
Iob 38. 21.
26, 27. &c.

How

Heavenly Meditations,

How is it then that thy mercie doth more appeare in this thy reasonable Creature, than in all the rest which have no reason? Why am not I as all they be, or else all they as I, or I alone as they? What merits had I? What had I deserved that Thou shouldest create me of power to become the Sonne of God, and deny the same to all thy other creatures?

y. Iohn 1.12.
Rom. 8.15.
16.17.

Be it farre from mee, Lord, that I should thinke I had any merits. It was only thy Grace, it was of thy meere goodnesse, that I should bee partaker of that sweetnesse.

x Job 10.8.
Job 33.4.
Psal. 100.3.
Psal. 109.7.3.
a Psal. 11.12.
37.

Wherefore through Grace, which mooved Thee to create me of nothing, O Lord, give me this Grace, I beseech Thee, that I may thanke Thee for this thy Goodnesse.

CHAP. 9.

Of Omnipotencie.

THine Almighty hand, O
God, which is one, and the
same alwayes ^a, hath created ^a Mat. 23. 6.
both the Angels in heaven, and
the little wormes in earth ^b, no ^b Gen. 1. 24.
whit more glorious in them, ^{25.}
nor inferiour in these.
For as none other hand could
create an Angell, so none other
could make the vilest worme:
as none other could lay abroad
the heavens ^c, so none other ^c Job 9. 8.
fashion the smallest leafe of a ^{Psal. 104. 1. 2.}
tree: as none other could make ^{3. 8c.}
a bodie: so none other make
one haire white or blacke ^d; ^d Mat. 5. 36.
but only thine almighty hand, ^e Mat. 19. 26.
to which all things are pos- ^{Mark. 10. 27.}
sible ^c. ^{Mark. 14. 36.}
^{Luk. 21. 27.}

For it is no more possible for
Thee to create a worme, than
an

Heavenly Meditations,

f Psal. 42. 5.

an Angell, nor more impossible
to spread out the heaven f, than
a leafe. It is no easier for Thee
to fashien a small haire, than
a bigge bodie; nor harder to
build the earth upon the wa-

g Pl. 104. 5. 6.

terg, than to lay the waters up-
on the earth. For thou God
diddest what Thou woulddest

h Job 23. 13.

Psal. 115. 3.

i Psal. 115. 6.

h in heaven and in earth, in the
sea, and in all the deepes i, and
me among other things Thou
didst make even as thou would-
dest, couldest, and knewest
best.

k Mat. 19. 26.

Luke 18. 27.

Thine hand, O Lord, could
have made mee k, a stone, or
bird, or a serpent, or some brute
beast; it knew as much, but
would not for thy mercy sake

Wherefore then am I not
stone, or a tree, or a beast? Be-
cause thy Goodnesse hath so
ordained. Yet did not any me-
rits of mine prevent Thee, that
Thou shouldest appoint it so.

CHA

CHAP. 10.

*The incomprehensible Praise
of GOD.*

WHere shall I get, O my
LORD, where shall I
get sufficient Praises to extoll
Thee a?

a Psal. 106. 2.

For Thou madest me b as it
pleased Thee, without mine
helpe: so canst Thou magnifie
Thy selfe as it pleaseth Thee,
without me.

b Psal. 100. 3.

Before Thee, O Lord, Thy
praise is Thy selfe. Let all Thy
works praise Thee c, according
to thine excellent greatnesse d.

c Song of the
three chil-
dren. ver. 57.

Thy praise, O Lord, is in-
comprehensible e. It is neither
in heart conceived, nor uttered
by mouth; nor perceived by
eare. For these things doe passe
away f: but thy praise, O Lord
endureth for ever.

d Psal. 150. 2.
e Psal. 106. 3.

f Psal. 40. 6.
7. 8.

The

Heavenly Meditations,

The thought hath a beginning, and hath an end; the voyce hath a sound, and the voyce doth vanish: the ear doth heare, and hearing ceaseth: but thy praise, O Lord endureth for ever.

g Psal. 106. 2.
Eccles. 43.
30. 31.

Who then can praise thee? what man can shew forth thy praises? Thy praise is not transitorie, it endureth for ever.

h Jer. 9. 33.
1 Cor. 1. 30.

Hee doth praise Thee, who beleeueth Thee to bee thine owne praise. Hee doth praise Thee, who knoweth himselfe unable to attaine unto Thy praise. O perpetuall praise, neuer vanishing; in Thee is our praise, in Thee shall my soule reioyce.

We praise thee not, but thou praisest Thy selfe, by Thy selfe, and in Thy selfe: and our praise also is in Thee.

Then have wee true praise, when we have praise of Thee.

ms, written by S. Augustine.

begin when the light doth allow the
; thought. For Thou the true praise
nd thou givest due commendation.

k Deut. 10. 12.

And as often as wee seeke
g ce praise of any other beside thee,

Psal. 118. 14.

Esaï. 27. 2.

Lord, often doe we leese thy praise,

1 Rom. 2. 29.

because that is transitory, but

thee thine is eternall. If we goe after

th the transitory, we forgoe eternall:

t trans and if wee love eternall, wee

ver. must loath the praise that is

e, wh transitory.

thing O Lord, my God^m, praise

m Psal 7. 1. 3.

praise eternallⁿ, of whom all praise,

n Deut. 10. 21.

myself without whom there is no

Th praise, without Thee I am

se, unable to praise Thee: let mee

is our have Thee, and I will praise

y soul Thee.

For what am I, Lord, of my

t thou selfe, that I should praise thee?

y selfe Dust and ashes am I^o, a dead

o Gen. 8. 27.

praise and stinking dogge I am I, a

p 1 Sa. 24. 15.

2 Sam. 9. 8.

worme^s, and very rottennesse

b Job 25. 6.

praise am I.

Thee What am I to praise thee, O

wh Lord

Heavenly Meditations.

r Est. 14. 19. Lord God most mightier, in w
 Jer. 32. 18. whose hand is the breath of a
 s Job 12. 10. mankinde f, which inhabite
 t Esai. 57. 15. the eternity t.

Shall darkenesse praise the
 light, or death life? Thou art
 u Job. 8. 12. light^u, I am darkenesse; Tho
 i John 1. 5. 7. life x, and I am death. Sha
 x John 14. 6. vanity commend the Truth
 y Job. 14. 6. Thou art the Truth y, but I
 z Psal. 144. 4. man become like to vanity z.

Why then Lord shall I praise
 Thee? Shall my miserie praise
 Thee? Shall stinke commend
 a Wis. 7. 7. sweetnesse? Shall mans mortali
 b Eccl. 10. 11. lity a, who is heere to day, and
 gone to morrow b, praise thee

Shall man who is very rotten
 tennesse, or the sonne of man
 c Job 3. very worne c, praise Thee?

O Lord shall he that is con
 d Psal. 51. 5. ceived d, borne e, and brought
 e Job 14. 4. up in wickednesse, praise thee
 no my God. Praise is not seemly
 f Eccl. 15. 9. ly in the mouth of a sinner f.

O Lord my God, let thine

OWN

written by S. Augustine.

owne incomprehensible pow-
er g, thine owne unlimitable
wisedome h, thine owne un-
speakeable goodnesse i, com-
mend thee. Let thy more than
excellent clemency k, thy more
than abundant mercy l, thine
verlasting vertue also, and di-
vinity m praise Thee.

Let thine almighty power n,
with thy soveraigne gentle-
nesse and love, whereby Thou
hast created us, O Lord God,
the very life of my soule p, praise
Thee.

g Esa. 44. 6 7.
Pl. 1. 145. 3.
h Iob. 11. 7.
8. &c.
Esa. 40. 28.
i Psal. 145. 9.
k Neh. 9. 35.
l Psal. 69. 13.
m Esa. 40. 28.
Ier. 10. 10.
n Tim. 1. 17.
Esa. 40. 28.

o Gen. 1. 26.
27.
Psal 100. 3.
p Psal. 113. 8.

CHAP. II.

The hope of a Christian must
be cast upon God.

And I thy Creature a, will
trust in the shadow of thy
wings b, even in Thy mercy,
whereby Thou diddest create
me.

a Gen. 1. 26.
27.
Psal. 139. 14.
15.
b Psal. 37. 10.

Helpe

Heavenly Meditations,

Helpe thy creature, whom of
thy mercy thou hast created
let me not perish thorough mine
sinne, whom of thy goodnesse
Thou hast fashioned; neither
be confounded in my miserie
whom of thy clemencie Thou
hast made.

For what profit is in creating
me, if I goe downe into mine
owne corruption? what? haue
thou, O God, created the sonne,
of men in vaine?

e Psal. 8. 47.

d Psal. 100. 4.

Wisd. 2. 25.

Thou hast created me d, O God.

Lord, governe that which thou
hast created. Despise not, O
GOD, the worke of thine

e Psal. 138. 8.

hands e.

f Gen. 1. 26.

Of nothing thou didst create
me f, and doubtlesse doe make
Thou Lord direct me, I shall
come againe to nothing.

g Esai. 40. 28.

For as I was not sometime
and thou didst make me of
thing g: so Lord, if Thou
not governe me, I shall returne

written by S. Augustine.

no nothing in my selfe.

Helpe me, O Lord^h my life;
lest I perish in my wicked-
nesse^k.

O Lord, hadst not thou crea-
ed me, I had not bin at all: but
because thou hast created me, I

am. And yet am I nothing, if
thou guide me not. For no
merit neither goodnesse of
mine compelled thee to create
me, but even thine owne most
favourable goodnesse and mer-
cy.

O Lord my God^l, let that
love which compelled thee to
create mee, compell thee also to
governe mee. For to what end
did thy love compell thee to
create mee, if I perish in my wic-
kednesse^m, and am not guided
by thy right handⁿ;

Let that mercy of thine, O
my God, compell thee
to save that which is created,
that compelled thee to create
that

^h2 Chr. 14. 11

Psal. 70. 5.

Psal. 109. 26.

ⁱ Psal. 142. 8.

Ioh. 5. 26 40.

Ioh. 1. 1 25.

Col. 5. 4.

^k Psal. 94. 23.

(Psal. 99. 8 9

Psal. 41. 13.

Mat. 4. 7. 12

^m Psal. 94. 13.

ⁿ Psal. 80. 13.

^o Psal. 138. 8.

Luk. 1. 18.

Heavenly Meditations

that which was not. Let thine
love winne thee to save, which
wanne thee to create. For it is
no lesse now than it was; for so
much as thou art love, which
art alwayes the same.

p 1 Joh. 4. 8.

p Psal. 102. 27

Heb. 1. 12.

p Num. 11. 23

1 Esa. 50. 2.

Esa. 59. 1. 2.

1 Joh. 8. 12.

p 1 Joh. 1. 5. 7.

p Psal. 42. 8.

Col. 3. 4.

p 1 Joh. 14. 6.

p Psal. 39. 5.

Psal. 64. 9.

p 1 Tim. 1. 17.

Heb. 1. 12.

For thine hand is not shortened,
that it cannot save; neither
is thine ear heavie, that it
cannot heare: But my sinnes
have separated betweene me
and thee; betweene darknesse
and light; betweene the image
of death, and life; betweene
falshood and truth; betweene
this vanishing state of mine
and thine eternitie.

CHAP. 12.

Of the manifold snares of Concupiscence.

THESE bee the shadowes
darknesse wherewith I
covered in the dungeon of this
darke prison wherem I

1. Booke 55 Chap. 12.

written by S. Augustine.

groveling, untill the day dawne
shadows doe depart, and light
be made in the firmament ^a of ^a Gen. 1.3.
thy strength.

The voyce of the Lord is
mighty ^b, the voyce of the Lord ^b Psal. 29. 3.
is glorious: let it speake, that
light may bee made ^c, darke- ^c Gen. 1.3.
nesse may depart, the dry land
appeare ^d, and earth may bud ^d Gen. 1.6.
forth the bud ^e of the hearbs, ^e Gen. 1.11.
that seedeth seed, and bringeth
out the fruit of righteousness
of the kingdome of God.

O Lord, father ^f and God of ^f Psal. 63. 15.
my life ^g, by whom all things ^g Psal. 64. 3.
doe live ^h, without whom all ^g Eccl. 24.
things are as dead; leave mee ^h Psal. 77. 38
not in a wicked imagination;
neither give me a proud look. ⁱ Eccl. 23. 4.
Take from mee vaine concupi-
scence; and give not mee thy
servant over into an impudent
sinde, but possesse thou mine
heart, that alwayes it may
thinke on thee.

Heavenly Meditations.

Inlighten mine eies that they
may behold thee, and never be
lifted up before thee, O eternal
glory; but thinke humbly, not
of thy wonders above their
reach: that they may see those
things which are at thy right
hand, not the things at thy left

And alwayes let thine eye-
lids direct my steps. For thine
eye-lids doe trie the sonnes of
men.

k Prov. 4. 23.
1 Psal. 11. 4.

m Psal. 31. 19

Psal. 42. 1, 2.

Psal. 84. 2.

• Elai. 5. 20.

p Rev. 12. 1.

Affwage the heat of
concupiscence with thy good-
nesse, which thou hast laid
for those that feare thee, that
with everlasting desire I may
cover after thee, that mine in-
ner taste may not bee intice-
d and deceiyed with vaine things
and so put sowre for sweet
and sweet for sowre; darknesse
for light, and light for dark-
nesse; that I may be deliverd
in the midst of so many snares
as are laid by the enemy

17.

written by St. Augustine.

Take the soules of sinners, 91 Pet. 5. 8.
 wherewith the whole world is
 replenished. Which things

John did see, and passed not
 over the same in silence, when
 he said, For all that is in the
 world is either the lust of the
 flesh, the lust of the eyes, or
 the pride of life. 1 Ich. 2. 16.

Behold, O Lord my God,
 the whole world is full of the
 snares of concupiscence, which
 they have prepared for our feet
 and who can escape them? 1 Plal. 99. 8. 9.
 2 Plal. 41. 13.
 Luk. 4. 8. 12.

Even hee doubtlesse from
 whom thou takest the lofty
 looks, that he bee not taken
 by the lust of eyes; from whom

thou takest carnall concupi-
 scence, that he be not taken by

the lust of the flesh: and from
 whom thou takest a bold and

impudent minde, that the pride
 of life do not slyly deceive him.

O most happy man for whom
 thou doest these things: for

Heavenly Meditations,
doubtlesse he shall goe unpunished.

Now then, O my redeemer^a,
by thy selfe I beseech thee, assist mee, that I fall not in the sight of my adversaries, being taken by the traps which they have set for my feet^b, to bring downe my soule. But deliver me, O strength of my salvation^c, lest mine enemies which hate thee, have me in derision^d.

Arise, O Lord my God^e, my mighty one^f, and let thine enemies be scattered^g, they also that hate thee, let them flee from thy face.

As wax melteth before the fire: so let the wicked perish in thy presence. But let me be hid privily in thy presence^h, and rejoyce with thy children, about dwelling with all good thingsⁱ.

And thou, O Lord God, father of Orphans^j, and the mother of thy poore children^k,
listen

^a Joh. 16. 45.

^b Esa. 44. 34.

^c Psal. 57. 6.

^d Psal. 140. 7.

^e Psal. 1. 25. 2.

^f Psal. 38. 16.

^g Luk. 4. 8. 12

^h Esa. 1. 24.

ⁱ Psal. 68. 1.

^j Psal. 31. 20.

^k 1 Cor. 2. 9.

^l Psal. 68. 5.

written by S. Augustine.

listen vnto the cry of thy sons :
spread out thy wings, that wee
may flie there-vnder from the
face of the enemy ^h.

^h Psal. 61. 3.

For thou art the Tower of Is-
raels strength, who wilt neither
slumber nor sleepe i, keeping i
Israel : because he that fighteth
against Israel, doth neither
sleepe nor slumber.

^k 1 Pet. 15. 8.

Rev. 13. 12.

17.

C H A P. 13.

*Of mans misery, and of Gods
benefits.*

O Light ^h ! O clearenesse, ^a 1 Ioh. 5. 7.
whom none other light or
cleannesse doth behold ! O
Light, which darkneth all
light ! O Clearenesse, which
dimmeth all strange light ? O
Light, from which all light !
O Clearenesse, from which all
clearenesse doth proceed ! O
Clearenesse, in respect whereof,

Heavenly Meditations,

all other brightnesse is but darkenesse; and all other light but dimnesse!

O most soveraigne Light, whom no blindnesse can darken; nor mistinesse dim, nor darknesse obscure: nor any let close up: nor shadow keepe away!

O Light, which enlightenest all things at one time together, and alwaies, swallow me up into the depth of thy brightnesse, that I may on all sides behold thee both in thy selfe, and me in thee: and all things under thee.

For sake mee not^b, O Lord, lest the shadowes of mine ignorance doe increase, and mine offences multiply.

For without thee everything is darkened to me, and all things are evill: because nothing is good without thee, the true, only, and soveraigne good.

This

^a Psal. 17. 9.
^b Psal. 71. 18.

^c Mat. 19. 16.
^d Mark. 10. 17.
^e Luk. 18. 18.
^f 1 Joh. 1. 17.

1. Booke 61 Chap. 15.

written by St. Augustine.

This I acknowledge, and this I know, O Lord my God. For ^e Psal. 99. 8. 9
be I in any place without thee, ^{Esa. 51. 13.}
evill is it with mee having not thee, not only outwardly, to my body, but also inwardly to my soule, because all abundance being not with thee my God, is but beggery: but when thy glory appeareth ^f, I shall be satisfied. ^f Psal. 17. 15.
And, O Lord my blessed life, ^g Psal. 42. 8.
grant that I may confesse my wretchednesse unto thee ^h: for ^h Psal. 32. 5.
from thee the soveraigne ⁱ, and ⁱ Lam. 8. 17.
very good ^k it selfe, and from the ^k Luk. 11. 18.
unitie of thy goodnesse, hath the divers kind of temporall things separated me, being fallen into sin through carnall senses, and from one it hath parted me into many things: so the abundance to me was cumbersome, and poverty was plenty, while I hunted after this and that, and yet could never be satisfied; for in my self I found not

Heavenly Meditations,

1 Rom. 1. 23.

2 Tim. 1. 17.

m Mat. 19.

16. 17.

Mat. 10. 17.

18.

n Rev. 7. 15.

17.

o Rev. 21. 4.

thee the unchangeable, and singular^m, and unseparable, and only good: which had I once attained, I should wantⁿ no more; which had I once found out, I should weepe no more^o, which did I once enjoy, mine heart would be at rest.

p 1 Cor. 2. 9.

q Rev. 7. 17.

r Luk. 16. 15.

s Luk. 6. 25.

t Eph. 5. 6.

u Pet. 3. 5. 6.

v

y Joh. 2. 25.

15. 17.

z Mat. 11. 28.

29. 30.

O misery upon misery, sith my miserable soule doth flie from thee with whom she hath aboundance, and joy^q; and followeth the world, with whom she hath poverty and sorrow^r.

The world crieth, I vanish; O Lord, thou criest, I refresh^u; yet doth my wicked wretchednesse more follow that which vanisheth, than him who refresheth. This verily is my weakenesse.

O Physitian of the soule, cure it that I may praise thee, even the salvation of my soule^x, and that with my whole heart, for all thy benefits, wherewith thou hast refreshed mee, even from my youth^y. Call

n Psal. 35. 2.

Acl. 4. 12.

y Psal. 71. 5.

13. Booke 63 Chap. 13.
written by St. Augustine.

Cast me not off^z in the time
of my age : forsake mee not
when my strength faileth, O
Lord, for thine owne sake, I be-
seech thee.

Thou didst inake me^a when
I was not: thou didst redeeme
me^b, when I was forlorne, I had
beene destroyed, I had died:
but thou camest downe unto
the dead, thou tookest morta-
lity upon thee^c.

Thou a king^d camest downe^e
unto thy servant: and to re-
deeme thy servant thou did-
dest give thy selfe^f, and that I
might live, thou diddest die^g,
and overcame death^h.

When thou didst humble thy
selfeⁱ, thou diddest exalt me: I
was lost, I followed after wic-
kednesse, I was a bond-slave to
Sathan: but thou wert sold for
meek to redeeme me: and so thou
lovedst me^l that thou gavest
thy blood a ranfome for me^m.
O

z Pl. 71. 9.

a Gen. 1. 26.
27.

1 Cor. 11. 7.

b Plal. 31. 5.

Titus 2. 14.

1 Pet. 1. 18. 19.

Revel. 5. 9.

c Iohn 1. 14.

Luk 2. 7.

d Phil. 2. 6, 7.

e Iohn 3. 13.

Iohn. 6. 33.

38. &c.

Eph. 4. 8, 9. 10.

f Rom. 4. 25.

Rom. 8. 31.

Gal. 2. 20.

Eph. 5. 2. 25.

g Rom. 5. 6, 7.

1 Cor. 8. 11.

1 Cor. 15. 3.

h 1 Cor. 15.

15. 26. &c.

i Tim. 1. 20.

Phil. 2. 27.

Heb. 1. 9.

k Mat. 27. 3.

4. 3.

Act. 1. 16. 17.

Hoh. 15. 13.

Eph. 1. 5. 8.

1 Iohn. 3. 16.

m 1 Pet. 2. 24.

O Eph. 1. 7.

Heavenly Meditations,

O Lord, thou hast loved mee
n Rom. 5. 7. 8. more than thy selfe: because
o 2 Cor. 5. 14. 15. for my sake thou wouldst
p Heb. 11. 13. 16. needs die.

On such wise, and with so
q Gal. 1. 2. 4. deare a price thou hast brought
Gal. 5. 1. 13. me home from banishment,
r Esa. 53. 3. redeemed me from bondage:
4 &c. withdrawne mee from punish-
1 Rev. 14. 1. ment, called me in thy name
31. &c. and sealed me with thy blood,
Rev. 12. 4. that I should evermore have
t Rev. 7. 3. thee in remembrance, and ne-
u Gal. 3. 13. ver forget him, who for my sake
x 2 Cor. 1. 1. 12. shunned not the crosse.

Thou hast anointed me with
y Act. 11. 26. that oil, where with thou wast
A 2. 26. 28. anointed, that of thee Christ I
1 Pet. 4. 16. might be called a Christian.

Lo, thou hast written me up-
2 Es. 49. 26. on thy hands, so to have mee
a Esa. 59. 20. in remembrance, if so be conti-
 nually I have thee in mind.
 And thus alway thy favour, and
 thy mercy have prevented me.
 For out of many and great pe-

1. Booke 65 Chap. 13.

written by St. Augustine.

reils thou hast delivered me of
tentimes b, O my Saviour.

b Psal. 24. 6. 7.

When I have wandred, thou
hast reclaimed mee; when I

Eccles. 5. 1. 2.

3. &c.

have been ignorant c, thou hast
instructed mee; thou hast cor-

c Psal. 18. 41.

Dan. 6. 17.

rected mee; when I have sin-

ned; when I despaired, thou
hast comforted me; when I fell,

thou hast raised me; thou hast
upheld me when I have stood;

when I have travailed thou
hast guided me; when I have

come home, thou hast received
mee: thou hast watched mee,

when I have slept: and when I
have cryed, thou hast heard

mee.

CHAP. 14.

That the eyes of the Lord are

continually upon the doings

and cogitations of men.

FOR these and many more
good turnes hast thou
done

1. Booke 66 Chap. 14.

Heavenly Meditations,

a Psal. 7. 13.
b Psal. 42. 8.
Eccl. 33. 4.
Ioh. 14. 6.

done mee, O Lord my God,
the very life of my soule^b.

c Psal. 116. 12
13. 17. 18.
d Deut. 6. 5.
Deut. 11. 18.
Mat. 23. 37.
Luk 10. 27.

And doubtlesse it should be
a pleasure to mee not onely to
talke, and thinke alwaies of
them, but also evermore to
thank thee, to praile thee, to
love thee for all thy good things
and that with all mine heart^d,
and with all my soule, and with
all my minde, and with all my
strength, yea from the very pith
and intrals of my heart, and of
all my joynts, O Lord, my
Lord^e, the blessed sweetnesse
of all which delight in thee.

e Psal. 1. 7. 1. 3.

But thine eies have scene
mine imperfection^f: thine eyes
I say are much brighter than
the Sunne^g, beholding all the
wayes of men, and the ground
of the deepe, and in every place
at all times looke both upon
the evill and the good^h.

f Psal. 136. 16
g Eccl. 23. 19

h Pro. 15. 3.
i Psal. 47. 1.
2. 6. 7. 8.
Mat. 11. 25.
k Ier. 23. 23.
34.

For since thou rulest all
thingsⁱ, fillest all things^k, art
alwaies

1. Booke 67 Chap. 14.

written by St. Augustine.

alwaies wholly every where¹: ^{1 Psa 13. 9.}
yea since thou hast a care of all ^{7. 8. &c.}
things that thou hast created,
(for thou hatest nothing which
thou hast made^m;) thou dost so ^{= Wis. 11. 22}
behold my wayes and my steps
and so watch and ward night ^{= Job 31. 4.}
and day for my safety, looking
so narrowly upon all my paths^o ^{= Job 13. 27.}
like a continuall watchman^p: ^{P Psa 121. 4.}
as though thou haddest forgot ^{Psa 127. 1.}
thine other creatures of heaven
and earth, and haddest cast all
thy care upon me alone, having
no care at all of the rest. For
the light of thine unchange-
ble sight neither encreaseth,
so thou but see one; nor di-
minisheth, if thou behold in-
finite and divers things. For
even as at one time thou con-
siderest the whole perfectly
together: so doth thy whole
countenance behold at one
time all particulars, although
divers, and that perfectly toge-
ther,

Heavenly Meditations,

ther, and wholly. Yet seeſt thou all things as one thing, and one thing as all things: for thy ſelfe art whole, and canſt neither be divided, changed, nor diminished.

1 Sam. 1. 17.

And therefore thou beeſt whole in time, and without time, doeſt behold me wholly together, and alwaies, even as though thou haddeſt nought elſe to conſider of. Yea, ſo thou ſtandeſt upon thy my guard, as though thou wouldeſt forget all other things, and bend wholly to me alone. For alwaies thou ſheweſt thy ſelfe preſent, and offer'eſt thy ſelfe ready at all times unto me, if thou finde me ready to receive thee.

1 Ioh. 1. 9.

Heb. 13. 5.

1 Iob 23. 8.

6. 10. 13.

Pla. 139. 7, 8.

2. 10. 11.

Ier. 23. 23, 24.

O my Lord, goe I where I will, thou wilt never forſake me, unleſſe I forſake thee firſt.

Whereſoever I become, thou leaveſt me not. For thou art every where. So that to what place

Booke 69 Chap. 14:

written by St. Augustine.

place soe ver I goe, I may finde
thee, by whom I may be, that
perish not without thee, be-
cause without thee, I cannot be

And therefore I confesse in-
deed, that whatsoever I do, and
wheresoever I do it, I do it in
thy presence: and that what-

ever it be which I do, thou
kest it better than I which do it

For when I do ought at any
time, thou art present at all

times, as a continuall beholder
of all my thoughts, intentions,

elections and doings.

O Lord, my sighing is not
hid from thee, and my very
thought is open to thy sight.

Thou knowest, Lord, whence
the spirit commeth, where it is,

and whither it goeth. For thou
art the tryer of all spirits.

Also, thou best knowest in-
wardly, whether the roote of

that tree which hath faire
leaves, be sweet or sowre; yea,
thou

Eccl. 23. 19,
20.

Psal. 150. 10,
11, 12.

1 King. 8. 39

2 Cor. 6. 30.

Psa. 44. 20, 21

Prov. 24. 12.

Luk. 16. 15.

xPL 1. 38. 9.

y Job 23. 2.

Psal. 94. 11.

Psa. 139. 2.

Prov. 16. 2.

Heavenly Meditations,

thou narrowly doest search the
very pith of the rootes ; and by
the most evident truth of thy
light, thou gatherest, numbrest
considest, and sealest not the
intent onely, but the very pith
also of the roote thereof, that
thou maiest render unto every
man not onely according to his

^a Psal. 62. 12. works^a, but also according to his

Prov. 24. 12. the inner and secret pith of the

Ier. 33. 18. 19 roote, from which proceedeth

Hos. 4. 9. the intent of the worker^b.

Mat. 16. 27. What I suppose when I work

Revel. 22. 12. what I thinke, and wherein I

^b Mat. 15. 18. 19. delight, thou beholdest ; thine

Mark. 7. 31. eares do heare it^c, thine eyes

^c Psal. 94. 8, 9, 10, 11. see it^d, and consider it ; thou

^d 1 Chr. 26. 9. sealest, markest, notest, and

Amos. 9. 8. writest the same into my booke

^e Revel. 5. 1, 2, &c. of it, be it good or evill, that after

^f Revel. 21. 11. ward, when the bookes shall

be opened^f, and the dead judg

ed according to the things

written in those bookes, thou

maiest render for well doing

re

us, written by St. Augustine.

h the ewards, and punishment for
nd by wickednesse^h.

g Mar. 25. 34.
h Mar. 25. 41.

f thy Happely this it is, which thou
restidst say by these words, I will
ot the what their end shalbeⁱ, and
pith which is spoken of thee on this
at so wise, he trieth the perfection of
everyll things^k. For thou doub-
o hisse, in all that we do, regardest
ng to the end of the intent, more than
of the that which was done.

i Rev. 22. 15.

k Iob 38. 3.

edeth And when I diligently confi-
er these things, O Lord my
work God, terrible and mighty^l, I
rein mutterly agast, both through
thing are and shame, forsomuch as
eye wee have great need to live
thou well and uprightly^m, because
and we do all things in the presence
book of that Judge, who seeth all
fter thingsⁿ.

l Neh. 9. 32.

m Boet. in
his 5. booke
de consolat.
Prose.
n Ecc. 23. 19.

CHAP.

1. Booke 72 Chap. 15
Heavenly Meditations,

CHAP. 15.

That man of himselfe can do nothing without the assistance of God.

^a Nch. 9. 12. **O** Lord most mighty ^a and
puiſſant, God of the ſpi-
^b Num. 27. 6. rits of all fleſh ^b, whoſe eyes
are upon the wayes of the ſons
^c Ier. 32. 19. of men ^c from the time of their
birth, even till the day of their
buriall, that thou maielt render
unto every man according to
^d Pſ. 62. 12. his works ^d, either good or e-
^e 2 Cor. 5. 10. vill ^e.

Shew to me, that I may confeſſe my wretchedneſſe to thee
^f Revel. 3. 13. For I ſaid, that I was rich ^f, and
had need of nothing, and knew
not how that I was wretched
and miſerable, and poore, and
blinde, and naked.

I ſuppoſed my ſelfe ſhould
be ſomewhat, when indeede
was nothing. I professed my
ſelfe

Booke 73 Chap. 15.

written by S. Augustine.

Selfe wise g, and I became a g Rom. 1.22.
foole. I thought I was prudent,
and I was deceived. For now
I see, it is thy gift h, without h 1 Sam. 1.17.
whom wee can doe nothing i. i 1 Ioh. 15.5.
because if thou Lord keepe
the city k, in vaine doth k Psal. 127.1.
the watch that keeps the same.
Thus hast thou taught mee,
that I might know my selfe.
For thou hast forsaken mee,
and tried mee l, not for thine l Psal. 27.3.
owne sake, that thou mightest
know me; but for my sake, that
I might know thee.

For as I said, I thought Lord
I should have bin somewhat of
my self; I thought I had suffici-
ency of my self m; and percei- m 2 Cor. 3.3.
ued not how it is thou Lord,
which ruledst me n, untill thou n Psal. 48.14.
wentest farre from mee for a
pace o, and I tooke a fall. Then o Psal. 71.13.
did I see and perceive, how it
was thou which ruled me; and
now I fell of my selfe; and rose
again

Heavenly Meditations.

^p Psa. 37. 23. againe through thy grace
^{24.} O light ^q, thou hast opene
^q Iohn 1. 5. 7. mine eyes, and raised me up, and
^r Iohn 1. 4. 5. lightened me^r. Now therefore
^{7, 8, 9.} I see, that mans life upon earth
^f Iob. 7. 1. 2. is but a temptation^f; and that
^f 1. Cor. 1. 29. flesh can glory in thy sight
^u Rom. 3. 20. nor be justified^u. For all good-
^z Iam. 1. 17. nesse, be it little or much, is thine
⁷ Psa. 64. 6. gift^x; and we have nothing of
 our selves but evill^y.

Whereof then may all flesh
 glory, of wickednesse? but thou
^z Psa. 51. 2. is no glory, but misery^z. May
 glory of any good then: and
 anothers goodnesse? O Lord
^a Iam. 1. 17. goodnesse is thine^a, and thine
^b 1 Chro. 16. the glory^b. For he who seeketh
^{ver. 18. 29.} of thy goodnesse his own^c, and
^c Iohn. 5. 44. not thy glory, is a very thief
 and robber like the devell him-
 selfe, who would have robbed
^d Eia. 14. 13. thee of thy glory^d.

For whosoever would have
^e Ier. 9. 23. praise^e of that good thing
 which is thine, and seeketh it
 there

.18. Booke 75 Chap. 15.

written by S. Augustine.

wherein thy glory, but his own;
yea although hee get praise of
men ^f for thy gift, yet is he dis- ^{f Ecc. 1. 12.}
praised of thee: Because of
thy gift he sought his glory, and
not thine. And he who is prai-
sed of men, and dispraised of
thee, neither can bee defended
by men, when thou shalt judg;
nor be delivered, when thou
shalt condemne.

But o Lord, who hast formed
mee ^g from the wombe of my ^{g Esay. 44.}
mother, suffer me not to fall in- ^{25.}
to that reproach; and never let
bee cast in my teeth that I
would have stolne away thy
glory.

All glory bee ascribed unto
thee, from whom all goodnesse ^{h Luk. 2. 14.}
doth proceede; but unto us o- ^{i lam. 2. 17.}
nly shame ^{k Dan. 9. 7.}, and misery, to
whom all evill doth belong,
unless thou take mercy.

For thou shewest mercy, O
Lord thou shewest mercy o-
ver

I. Booke 76 Chap. 7
Heavenly Meditations,

m Esay. 54. 7. ver all m, and hatest nothing
n Wis. 11. 21. which thou hast made ; thou
o Iohn. 5. 8. givest us of thy good things

and makest us rich, O Lord
God, with thy most excellen

p Psal. 113. 5. benefits p. For thou lovest the

q Psal. 12. 5. poore q, and makest them rich

r Luk. 6. 20. even with thine owne riches

O Lord, behold now we are

thy poore children, and thy li

f Luk. 12. 32. tle flock: open to us thy gates

g Psal. 78. 13. that the poore may eate, and be

h Psal. 22. 26. satisfied; so they which seek

thee will praise thee. If

For I know Lord, and conceive

fesse through thine instruction

that they alone shall be

x Mat. 5. 3. ched x, who know themselves

to be poore, and acknowledge

their poverty before thee. For

such as thinke themselves rich

y Rev. 13. 17. when they are poore y, shall

be barred from the participati

of thy riches.

z Psal. 7. 2. Wherefore O Lord my God

unto thee do I confesse my

gaine

written by S. Augustine.

yetty, that all the glory may be
thine : inasmuch as the good a 1 Chr. 9. 10.
which I haue done is thine.

I confesse, O Lord, as thou
hast taught mee, I am nothing
else but altogether vanity ^b, a b Psal. 39. 5.
shadow of death ^c, a darke c Psal. 44. 15.
dungeon, and a barren and
empty ground ^d, bringing forth d Gen. 1. 3.
nothing without thou blesse
mee, and bearing no fruit but
confusion, sinne, and damna-
tion.

If I had any goodnesse, Ire-
ceived it of thee ^e; If I have e 1 Cor. 6. 9.
any at this time, it is thine, or I
haue it from thee. When I
stood, I stood through thee;
when I fell, I fell through
thy selfe, and alwayes I had
sucke in the mire ^f, if thou f Psal. 69. 14.
hadst not plucked mee out; I
had alwayes bin blinde, if thou
hadst not enlightned me.

When I fell, I had not risen
again, unlesse thou hadst tea-

E ched

Heavenly Meditations,

In Psal. 37. 23. ched forth thine hand^h. Ye
 and when thou hadst create
 mee, I had fallen by and by
 in Psal. 31. 13. if thou hadst not held mee up
 And oftentimes I had per
 shed, hadst thou not gover
 In Esai. 48. 17. ned mee^k.

Thus evermore, Lord, ever
 more thy grace and mercy ha
 In Psal. 59. 10. prevented me^l, delivering me
 from all evill, saving mee from
 those past, saving me from the
 present, and arming me again
 miseries to come: in like so
 cutting away the snares
 sinne before me, and removing
 all occasion and causes of
 fence. For unlesse thou had
 done so, I had committed
 the sinnes of the world.

For I am perswaded,
 Lord, there hath no sinne be
 committed afore time by me
 but another may doe the same
 if his Creator leave him,
 In Job 10. 8, whom hee was made a man

is, written by S. Augustine.

Yes, but that I did not so, thou hast
 created it to passe; that I ab- n 1 Cor. 4. 7.
 d byained, thou didst command;
 e up and that I beleaved, it was of
 perny ° grace powred upon me. o Will. 3. 14.
 over For thou, Lord, didst guide
 me both for mee and thy selfe;
 even and thou hast given me grace, p Iam. 1. 17.
 y hand understanding, to abstaine
 g me both from adulterie, and other
 from wickednesse.

CHAP. 16.
 Of the Devill, and his mani-
 fold tentations.

Here wanted a tempter:
 but thou wert the cause that
 I was absent: there wanted
 place and time, and that they
 should bee lacking thou didst
 make. There wanted neither
 tempter, nor place, nor time:
 but thou heldest me backe, that
 I should not consent. The

Heavenly Meditations,

tempter came, toule and ough
as hee is; but thou didst com
fort mee, that I might despise
him. The tempter came armed
^aLuk. 11.21 and strong^a; but thou diddest
both incourage mee, and bri
dle him, that hee could not
overcome. The tempter came
^b1 Cor. 11. like an Angell of light^b; but
^{14, 15.} that hee might not deceive
mee, thou diddest take him
up, and that I might know
him, thou didst know him. For
hee is that great and red Dra
^cRevel. 12.3. gon^c, the old serpent, called
the Devill and Sathan, having
seven heads, and tenne hornes
whom thou hast created to
play in this great, and wide
Sea, wherein are things cree
^dPla. 104.25 ping innumerable, both small
beasts and great; that is, di
vers kinds of Divels, which
doe nothing neither day nor
night, but range up and downe
seeking whom they may de

written by St. Augustine.

our, if thou preserve not. e 1 Pet 5 8.
 For hee is that old Dragon f, 1 Revel. 12 9.
 which sprang up in the Para-
 dise of pleasure, drawing with g Gen. 3. r.
 his taile h the third part of the h Revel. 12. 4.
 starres of Heaven, and casting
 them to the earth; which infe-
 steth the waters of the earth
 with his poyson, that men drin-
 king thereof may die: he sprea-
 leth sharpe things upon the
 hyrei: and trusteth that hee i Job 41. 11.
 can draw up Jordan into his
 mouth k: hee is made without k Job 40. 18.
 care'. l Job 41. 24.
 And who can save us from
 being devoured of him? who
 can plucke us out from his
 pawes, but thou onely, O
 Lord, who hast broken the
 heads of that great Dragon? m Gen. 3. 15.
 O Lord helpe us: O Lord n Psal. 44. 26.
 spread foorth thy wings upon
 us, that under them we may o Psal. 1. 87.
 fly from the face of this Dra-
 gon, which pursueth us p: and p Revel. 12. 13.

Heavenly Meditations,

with thy shield save us from
 9 Rev. 12. 3. his hornes 9. For his continu-
 all care and onely desire is, to
 1 Pet. 5. 8. devour the soules 7, whom
 1 Gen. 1. 26. thou hast created 7.

And therefore unto thee we
 1 Jer. 33. 3. doe cry 7, O Lord our God
 deliver us from our daily ad-
 u Mat. 6. 13. versarie u, which whether we
 sleepe, or wake, or eate, or
 1 Cor. 10. drinke x, or whatsoever we do
 1 Pet. 5. 8. lieth at us night and day 7, by all
 meanes, by all subtilty and
 1 Eph. 6. 10. craft 7, now openly, now co-
 vertly ayming at us with his
 poysoned arrowes to destroy
 1 Eccl. 12. our soules 7.

And yet, such is our ex-
 treame madnesse, O Lord, that
 albeit wee doe continually be-
 hold the dragon before our
 eyes with open mouth prepared
 to devour us, yet neverthelesse
 5 Rev. 12. 17. we snort c, and sport in our se-
 1 Th: 5. 5. curity, as though we were safe
 before him, who desireth no
 thing

written by S. Augustine.

thing but our destruction d. d Rev. 12. 20.

The enemy to murder us,
watcheth alwaies, and sleepeth
not c: and we sleepe, but watch e Mar. 26. 41.
not f for thy saluation. f 1 Thes. 5. 6.

Behold he hath laid infinite
traps before our feet g to take g 1 Tim. 3. 7.
us: and all our waies hee hath
filled with snares to catch our
soules. And who can escape? h Psal. 59. 3.

He hath laid snares in riches,
snares in poverty; snares in
meat, snares in drinke, in plea-
sure snares, in sleepe snares, and
snares in watching: hee hath
laid snares in our words, snares
in our workes, and snares in all
our wayes.

But, O Lord, doe thou de-
liver us from the snares of the
hunter i, and from the evill i Psal. 31. 3.
world, that wee may praise
thee, saying:

Blessed bee the Lord k which k Psal. 124. 6.
hath not given us a prey unto
their teeth. Our soule is esca-

Heavenly Meditations,

ped, even as a Bird out of the
snare of the foulders: the snare
is broken, and we are delivered.

CHAP. 17.

*That God is the light of the
righteous.*

^a Joh. 1. 4. 9.

^b Joh. 1. 9.

^c Psal. 13. 3.

And thou, O Lord my light,
inlighten mine eyes ^b, that
I may see light, walke in thy
light ^c, and never stumble up-
on the snares of Sathan.

For who can escape his mani-
fold snares, unlesse he see them?
And who can see them, except
he be inlightned with thy light

^d Eph. 6. 11.

For that father of darknesse
hath hid his snares in his owne
darknesse ^d, that therein as ma-
ny as are in darknesse may bee
intangled.

^e 1 Thes. 5. 5.

Who are the children of this
darknesse ^e? Such as see not thy
light: in which who so wal-
keth,

written by St. Augustine.

ket^h, shall not feare ^f. For hee ^f Psal. 91. 5.
that walketh in the day, stum-
bleth not ^g. But if a man walke ^g Iohn. 11. 9.
in the night, hee stumbleth, be- ¹⁰.
cause there is no light in him.

O Lord, thou art the light ^h, ^h Iob. 8. 4. 9.
thou art the light of the sons of
light ⁱ, thou art the day which ⁱ 1. Thes. 5. 5.
lasteth ever, in which thy sons
do walke, and stumble not ^k; ^k Iohn. 11. 9.
without which who so walke,
are in darknesse, because they
have not the light of the world. ^l Iohn. 8. 12.

Loe, wee daily see, that the
farther one is estranged from
thee the true light ^m, the more ^m Iohn. 1. 9.
hee wrappeth himselfe in the
darkenesse of sinne; and the
more he lveth in darknesse, the
lesse hee seeth the snares laid in
his way: and so the lesse hee
knoweth them; and therefore
is the oftner carried away, and
caught in them: and yet, which
is more horrible than all this,
hee woteth not that he hath ta-

E 5.

ken

Heavenly Meditations,

ken a fall. Now he that knoweth not his owne fall, hath so much the lesse care to rise againe, as he hath a greater opinion that he doth stand.

m. 1. Cor. 10.

12.

o Psal. 7. 1.

p Ioh. 1. 4.

q Ioh. 3. 6.

r 2. Pet. 3. 8.

s Psal. 68. 2.

a y .14.

12. 13.

u Ecc. 18. 4.

But, O Lord my God^o, the very light of the minde p, open thou mine eyes at this time, that I may see q, and know, least I fall in the presence of mine adversaries.

For our adversary laboureth to destroy us: but Lord wee beseech thee, as waxe melteth before the fire^s: so let him perish at our presence.

For, Lord, he is the chiefe and principall theefe, which tooke counsell how to steale away thy glory: but swoln up with pride, and puffed up, he brake in sunder at the last, and fell upon his own facet, whom thou flangest headlong from thine holy mountaine, and from the multitude of thy fiery stones^u, in the

1. Booke 87 Chap. 17.

written by St. Augustine.

the mids whercof he walked.

Now, O Lord, and God of my life ^x, since which time that he fell, hee hath never ceased to pursue thy children ^y.

^x Eccl. 83. 4.

^y Rev. 12. 12.

And for spite of thee, O king most mighty ^z, hee would destroy this thy creature ^a, whom thine Almighty goodnesse hath made after thine owne image ^b; that he may inherit thy glory ^c, which he hath lost through his

^z Job. 41. 25.

^a Psal. 74. 12.

^b Gen. 1. 26.

^c Mat. 25. 34.

own pride ^d. But, O our mighty God ^e, bruise him into peeces ^f, before he devoure us thy

^d Eccl. 10. 14.

^e Esa. 9. 6.

^f Rev. 12. 10.

filly lambs ^g: and lighten our eyes, that we may behold such

^g 1. Pet. 2. 5. 8.

^h Eph. 6. 10.

traps as he hath prepared ^h, and

ⁱ 1. 1.

escape from him unto thee, O

comfort of Israel ⁱ.

ⁱ Jud. 15. 9.

And all these things, O Lord, thou knowest much better than I: thou knowest his quarrelling and his stiffe-neck.

Neither doe I speake this to enforme thee, who seest all things

Heavenly Meditations,

k Iob. 42. 3. things^k, and beholdest the most
 l 1 Kin. 8. 29. priuie thought^l, but to utter
 out my complaint against mine
 m 1 Pet. 5. 8. enemie^m before the feet of thy
 majesty, who art the eternall
 n Psal. 50. 6. Iudgeⁿ, that thou maiest both
 o Mat. 24. 41 condemn him^o, and save us
 thy children. For thou art our
 p Exo. 25. 2. strength^p.

For why Lord, he is a crafty
 and subtile enemy, the creekes
 of his way cannot easily be de-
 scribed; neither can the fashion
 of his countenance^q be known
 of man, unlesse thou enlight-
 ten.

q 1. Cor. 11.
 14.

For he is now here, now there,
 now a Lambe, now a Wolfe,
 now darknesse, by and by light
 and according to the sundrie
 change of things, hee offreth
 diuers tentations to every qua-
 lity, place, and time.

For to deceive the sad hee
 makes himselfe sad: to beguile
 such as are merry, hee sets on a
 merry

written by S. Augustine.

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merry countenance: to entrap
those which are spirituall, hee
turnes himselfe into an Angell
of light: to vanquish the 12 Cor. 11. 14
strong, hee appeareth as a
Lambe: to devoure the meeke,
hee shewes himselfe a Wolfe.

And all these things are to be
wrought after the similitude of
divers tentations, that hee may
terrifie some by the feare of the
night, some by the arrow fly- Psal. 91. 5.
ing in the day, some by the pe-
silence walking in the darke,
by rushing on some, and some
by the plague at noone day.

Now who is meere, that hee
may know these things? who
can perceive his wiles, or disco- 1 Iob. 41. 4. 5.
ver the face of his garment,
or know the compasse of his
teeth?

Behold, he hath hid his darts
in his quiver: and shrouded his
snares under the shew of light 2 Cor. 11.
. And this is the more hardly ver. 14. 15.
perceived

Heavenly meditations.

perceived, unlesse wee receive
light from thee, O Lord our
hope^x, that we may behold all
things.

x Psal. 91. 2.

For hee hideth subtile traps
not in the workes of the y flesh
only, which with no great adoe
may be descried: nor in mani-
fest vices onely; but in speciall
exercises besides, under the co-
lour of vertues, he cloaketh vi-
ces, and transformeth himselſe

y Gal. 5. 19.

z 2. Cor. 11. 14 into an Angell of light z.

These and many moe things
a 2. Cor. 6. 15 doth that sonne of Belial^a, even
Sathan himselſe^b, enterprise a-
gainst us, O Lord our God^c.

b 1. Cor. 21. 1.

c Psal. 99. 8. 9.

d 1 Pct. 5. 8.

e Revel. 12. 3

And sometime like a Lion^d,
like a Dragon^e, sometime,
openly and secretly, inwardly,
and outwardly, day and night
hee lieth in wait to catch our
soules.

But thou, who doest save
those which trust in thee^f, de-
liver us, O Lord^g, that both he
may

f Psal. 18. 30.

g Psal. 6. 4.

written by St. Augustine.

may haue sorrow of us, and
thou be glorified in us, O Lord
our God^h.

^h Psal. 10. 37

CHAP. 18.

*Againe of Gods manifold
benefits.*

AND I the sonne of thy hand-
maide^a, who have com-
mended my selfe into thine
hand^b, in these my poore con-
fessions, will praise thee my re-
deemer^c, with mine whole
heart: and call into minde all
the good things which thou
hast done for mee all my life
long, even from my youth^d.

^a Psal. 86. 16

^b Psal. 31. 5.

^c Psal. 18. 2.

^d Psal. 71. 5.

For I know right well that in-
gratitude doth much displease
thee^e, as being the root of all
spirituall wickednesse, and a
certaine wind, drying and bur-
ning up all goodnesse, and stop-
ping the spring of thine heaven-
ly mercy toward man, where-
by

^e Wis. 6. 29.

Heavenly Meditations.

by dead workes now die not;
and living die out of hand, and
are no more.

f Ro. 1. 8.

I then will thanke thee^f, O
Lord, that I may not prove un-
gratefull to thee my deliverer;
for thou hast delivered me^h.

g Psal. 18. 2.

h Eccle. 5. 1.

i Revel. 12. 3.

How often would that Dra-
gon have devoured meeⁱ? but
thou Lord diddest plucke mee
out of his mouth. How often
have I sinned? and how often
hath hee beene ready to swal-
low me up^k? But thou O Lord
my God, hast defended me^l.

k 1. Pet. 5. 8.

l Revel. 12. 7

m Dan. 9. 5.

When I did wickedly a-
gainst thee^m, and when I brake
thy commandements, then
stood hee ready to plucke mee
downe even to hell; but thou
diddest hold him backe.

I offended thee, but thou did-
dest defend mee: I feared not
thee, and yet thou diddest keepe
me: I went from thee, and yeel-
ded to mine adversaryⁿ; but
thou

n 1. Pet. 5. 3.

18. Booke. 93 Chap. 18.

written by St. Augustine

thou didst beat him backe, that
e durst not take me.

O Lord my God, these be-
efits hast thou conferred up-
me, and I wretch never mar-
ed so much. For thus thou
ast saved me often times from
e jawes of Satan °, and taken
ee by force out of the Lyons ^{o Rev. 12. 7. 8}
outh p, and many waies redu- ^{p 1. Pet. 5. 8,}
d mee from hell, although I
ist not how. For I descended
en to the gates of hell: but
at I might not goe in, thou
dst hold mee backe. I drew
ie nigh to deaths doore q, q Ps. 107. 18.
t so thou diddest worke, that
ey could not take me.

In like sort, O my Saviour, ^{r Psal. 18. 1.}
ou hast delivered mee from
dily death: when grievous
kenesse oppressed me. when I
ve been in many perils, both
sea, and land, thou hast stood
mee, alway preserving mee
m fire, and sword, and from
all

Heavenly Meditations,

f 1. Tim. 17. all danger, saving mee of thy
18. great mercy f.

Indeed, Lord, thou diddest know, that if death then had taken me, my soule had straight way gone into hell, and so had beene damned world without end t. But thy grace, and thy mercy did prevent me u, O Lord my God, and saved both my body from death, and my soule from damnation.

o Mat. 25. 41.

u Psal. 59. 10.

These and many more benefits thou hast bestowed upon me: but I was blind, and knew not so much, untill thou enlightenedst me,

x Iohn. 1. 4.

y Mat. 4. 7.

a Act. 17. 28.

b Iohn. 1. 9.

Now therefore, O light of my soule x, O Lord my God y, my life, through whom I live the light of mine eyes b through which I see: lo thou hast enlightened me, so that I know thee for I live through thee: and therefore I praise thee, and give thee thanks: albeit, I confesse

written by S. Augustine.

thy my thankes are vile, and bare,
and farre unanswerable to thy
benefits, yet such as my frailty
can afford. For thou alone art
my God, and my mercifull
creator, loving our soules, and
hating nothing which thou
hast made.

Loe, I am of sinners, which
thou hast saved, the chiefes, that
I might shew an example un-
to others, of thy most loving
kindnesse. I will acknowledge
unto thee thy great benefites,
for thou hast delivered my soule
from the lowest grave, both
once, and twice, and thrice, and
an hundred, yea a thousand
times. I alwaies enclined down
to hell-ward, but thou alwaies
diddest bring me backe againe:
and iustly thou mightest have
condemned mee a thousand
times, if thou wouldest.

But thou wouldest not; for
thou lovest our soules, and dis-
semblest

e 2. Reg. 19.

19.

d Gen. 1. 26.

e Wis. 12. 23.

f Wis. 1. 21.

g 1. Tim. 1.

15, 16.

i Wis. 11. 23.

Heavenly Meditations,

¶ Wis. 11. 30 seemest the finnes of men^k, because they should amend, O Lord our God, of much mercy in all thy wayes.

Now therefore, O Lord my God^l, I see and perceiue these things through thy light, and my soule is astonished in consideration of thy great mercy powred upon mee, especially for delivering my soule from the lowest graue^m, and for bringing me againe to lifeⁿ. I was wholly dead, and thou hast wholly revived me againe.

m Psal. 86. 13

n Psal. 30. 3.

Therefore let it bee wholly thine that I live: and wholly I doe offer my selfe unto thee all whole. Let my whole spirit, my whole heart, my whole body, my whole life live to thee, O my sweete life^o. For thou hast redeemed mee wholly^p, that thou mightest possesse mee whole; thou hast renewed mee wholly, that thou might-

o Ioh. 14. 6.

p 1. Cor. 1. 30

est

1. Booke 97 Chap. 18.

written by St. Augustine.

Thou hast have mee wholly againe.

Wherefore let me love thee

O Lord my strength, let mee q1 Sam. 12. 3.

love thee mine unspeakable

joy. Let my whole life hence-

forth live not to my selfe, but

to thee: my life, I say, which 1 Cor. 5. 15.

had perished in my misery, had

not been raised againe in thy

mercy, who art a pitifull

God, and a mercifull, of (Psal. 86. 15)

much kindnesse towards thou-

sands of them which lovethy Exod. 20. 6

name.

Hence it is, O Lord my

God, my sanctifier, that in u Psal. 7. 1.

thy Law thou hast comman- x Exe. 37. 18

ded mee to love thee with all

mine heart, with all my soule, y Deut. 6. 5.

with all my minde, with all my

strength, and with all the pow-

ers which I have, yea, from

the very marrow and pith of

mine heart; and that every

houre and moment, wherein I

enjoy the goods of thy mercy.

For

Heavenly Meditations,

For I should continually per-
 ish, if thou diddest not conti-
 nually guide me; I continually
 dye, didst thou not quicken me
 continually; and every mo-
 ment thou doest bind me unto
 thee, whilest every moment
 thou bestowest thy great bene-
 fits upon me.

As therefore there is no
 houre nor minute in all my life
 wherein I enjoy not thy bless-
 ing: so ought there to be no
 moment, wherein I should not
 have thee before mine eyes, and
 love thee with all the power
 both of my body and minde.
 Yet this I am not able to doe
 without thou give mee grace
 whose every good giving and
 every perfect gift is, and com-
 meth downe from the father of
 lights, with whom is no vari-
 ablenesse, neither shadowing
 by turning.

For it is not in him that will in-
 leth

2 Deut. 6. 3.

1 Jam. 1. 17.

written by St. Augustine.

eth^b, nor in him that runneth, ^{b Rom. 9. 26.}
 but of thee which sheweth
 mercy, that we doe love thee.
 This Lord, is thy gift, whose
 every good gift is. Thou com-
 mandest that wee should love
 thee^c, grant what thou com- ^{c Deut. 5. 5.}
 mandest, and command what
 thou wilt.

CHAP. 19.

*Of the fervency of Love,
 or Charity.*

O Lord my God^a, I doe love ^{a Psal. 7. 2.}
 thee, and alwayes more
 and more I desire to love thee.
 For thou art indeed sweeter
 than any Honey^b, more nutri- ^{b Ps. 119. 103}
 tive than any Milke^c, and ^{c Cant. 4. 10.}
 brighter than the cleereſt
 light^d. And therefore thou art ^{d Becl. 2. 19}
 dearer to me than either golde^e, ^{e Ps. 119. 72.}
 or silver, or pretious stones ^{f Pro. 3. 3.}
 For I despise whatſoever I
 ſee in the world in reſpect of
 thy

written by St. Augustine.

thy sweetnesse, and the glorie
of thine house, which I have
loved.

O fire, which alwayes burnest,
and never goest out. O
love, which alwayes art inflamed,
and never coolest; set me
on fire. Let mee wholly be
flamed of thee, that I may love
thee wholly.

Matt. 10. 37.

For he loveth thee too little
who loues any thing beside
thee, except hee love it for thy
sake.

1 Iohn. 4. 19.

O Lord, let me love thee, be-
cause thou first didst love me.

Ps. 116. 43.

Where shall I get words to
expresse the signes of thy sin-
gular great love toward me
through thine infinite benefi-
t, wherewith from the begin-
ning thou hast nourished me.

1 Gen. 1. 26.

Namely, besides the benefit of
creation, when at the begin-
ning thou madest mee of no-
thing after thine owne Image.

written by St. Augustine.

in magnifying and exalting me
above all those creatures which
thou haddest made^m, and ma-^m Gen. 1. 26.
king me glorious with the light
of thy countenance wherewith-

all thou hast sealed the upper-
most seate of mine heart, there-
by dislevering mee both from
insensible things, and also from
bruit beasts which have no
sense, and abasing me but little
beneath Angelsⁿ.

ⁿ Psal. 8. 3.

Yet was all this too little be-
fore the sight of thy Godhead.
For without ceasing thou hast
edde mee dayly, with singu-
lar, and most ample benefites,
as if I were thy deare, and
weake, and tender child, thou
hast nourished and refreshed
me with the teares of thy com-
fort.

And that I might wholly
serve thee^o, thou hast put all^o Deu. 10. 20
things which thou hast made,
under subjection.

^p Gen. 1. 26.

CHAP. 20.

*That God hath made all things
to serve for mans use.*

THou hast made all things
to serve man^a, that man
alone may serve thee altoget-
her. And that man might be
wholly thine, thou hast gi-
ven him dominion^b over all
thy workes.

For all outward things thou
hast created for the body; and
the body for the soule; and the
soule for thy selfe^c; that man
might only serve thee^d, and love
thee onely^e, enjoying both
thee to his solace, and inferior
things for his service^f.

For nothing under the coelestials
of heaven is for worthines compared
parable to the soule of man
which was created for the chiefest
good on high, by enjoying
whereof it might become blessed.

^a Psal. 8. 6.

^b Gen. 1. 26.

^c 1. Cor. 3. 21

^d Deu. 10. 20

^e Deu. 6. 5.

^f Eccl. 17. 1.

written by St. Augustine.

sed : to which if it cleave over-
passing all earthly things which
are transitory g, it cleerely shall
behold the face^h of that eter-
nall immortalityⁱ, and the glo-
rious Majestie of him whose i-
mage it doth represent^k.

g 1. Cor. 7.

31.

h 1 Cor. 13.

12.

i 1 Tim. 1. 17.

k 1 Cor. 11. 7

Then shall it in the house of
the Lord^l enjoy those excel-
lent good things, in cōparison
whereof, all outward things,
which we now see, are as no-
thing. For they are those things
which eye hath not seen^m, eare

l Rev. 21. 3.

m Esa. 64. 4.

hath not heard, neither came
into mans heart, which God
hath prepared for such as love
him. O Lord, such things wilt
thou give unto the soule of man
And hereby, Lord, which lo-
vest our soulesⁿ, thou day by

n W. L. 11. 13.

day doest rejoyce the soules of
thy seruants^o.
But why marvell I at these
things, O Lord my God^p For
thou bringest unto honor thine

o Psa. 86. 4.

p Psa. 18. 2.

Heavenly Meditations,

owne image and similitude, according to which they were created q.

9 Gen. 9. 6.

1 Wil. 9. 15.

11 Cor. 15.

42 43.

1 Eccl. 43. 1.

1 Psal. 136.

1 Eccl. 1. 8.

For to our body, though corruptible and vile r, that it might see, thou hast given the cleer-
nesse of the sky, by the hands of
thine united servants the Sunne
and Moone, which continually
day and night by thine appoint-
ment do serve : to thy chil-
dren ; that it might breath, thou
hast given the pure ayre ; vari-
ety of sounds, that it might
heare ; sweet odours, that it
might smell ; qualities of favors,
that it might taste ; grosnesse of
all bodily things, that it might
feele, to serve his use, thou hast
given him the beast of the field
u and fowles of the ayre, and
fishes of the sea, and fruit of the
earth to refresh him.

Thou hast created medicines
of the earth x for all diseases, and
hast prepared for every severall
evill

written by S^c. Augustine.

evill a severall comfort.

For thou Lord art a pittifull
God and a mercifull: thou our
maker^z knowest whereof wee
are made^a, and how we are but
as clay in thine hand^b.

^y Psa. 86. 15.

^z Psa. 45. 9.

^a Psa. 103. 14.

^b Jer. 18. 6.

CHAP. 21.

*That by the consideration of
Gods temporall benefits we may
gather the greatnesse of his
heavenly blessings.*

O Lord, reveale thy great
mercy toward mee: shine
upon mee yet more and more
with thy light, I beseech thee,
that more and more I may per-
ceive the same.

For thy great things, by these
smallest things^a, and thine in-
visible things, by these visible
creatures, are seene^b, O God,
holy^c, and good^d, our Lord
and maker^e.

^a Pro. 30. 26.

^b Rom. 1. 20.

^c Hab. 1. 11.

^d Jer. 33. 11.

^e Deu. 32. 17.

For if thou providest both
F 3 from

Heavenly Meditations,

from heaven, from the ayre,
 from the earth, from the Sea,
 from light, from darknes, from
 heate, from shade, from dew,
 from raine, windes, showers,
 birds, fishes, beasts, trees, and
 from the diversity of hearbes,
 and fruite of the earth, and
 from the service of all thy crea-
 tures, which serve for mans use
 in their due season, to comfort
 him withall: If, I say, thou pro-
 videst so ample and so infinite
 benefits for this vile and cor-
 ruptible body^h; O Lord, I be-
 seech thee, how excellent, and
 how innumerable shall those
 good things bee, which thou
 hast prepared for those which
 love theeⁱ, in that heavenly
 countrey^k, where wee shall
 see thee face to face^l? If thou
 doest so for us in prison, what
 wilt thou do in thy palace?

Great^m, and without number
 doubtlesse be thy workesⁿ, O
 Lord,

^f Psal. 8. 6.

^g 1 Cor. 15.

⁴²

^h Wisd. 9. 15.

ⁱ 1 Cor. 2. 9.

^k Heb. 11. 13

^l 1. Cor. 13. 12

^m Psal. 92. 5.

ⁿ Job 41. 4.

written by St. Augustine.

Lord, King of heaven o. o nEsd. 4. 46.

For sith all these things are exceeding good ^p and delight- ^p Gen. 1. 31. full, which thou impartest as well on the evill as upon the good ^q: what shall those here- ^q Mat. 5. 45. after bee, which are laid up on- ly for the good?

If thy gifts are so infinite and divers, which in this world thou givest to thine enemies, as well as to thy friends: how great and how infinite, how sweet & how comfortable shall those blessings be, which thou wilt impart onely upon thy friends? If we have so much de- lectation in this time of teares: what joy wilt thou bring us on the day of our marriage ^r? If ^r Mat. 12. 5. our prison have such pleasure: how unspeakable shall the hap- pineffe of our country be ^s? (Heb. 11. 9.)

O God, none eye without thee hath seenthe things which thou hast prepared for them

Heavenly Meditations,

f 1 Cor. 2. 9. that love thee: for according
to the great number of thy
mighty works, thy goodnesse
is great which thou hast laid
up for them that feare thee^u.

u P. al. 31. 16. For great art thou, ô Lord my
* P. al. 145. 3. God, and incomprehensible^x,

neither is there end of thy
greatnesse, nor number of thy
wisdomes, nor measure of thy
y P. al. 107. 5. benignity: neither is there end,

nor number, nor measure of
thy blessings^z. For as thou art
great thy selfe, so is thy libera-
lity great, because thou art the
reward, and the blessing which
they shall have that fight as

z P. al. 106. 2. they ought to do^a.

a 1. Tim. 2. 5.

CHAP. 22.

*That godly joy taketh away all
present bitternesse of
the world.*

a Eze. 37. 28. **O** Lord God, sanctifier of all
thy Saints^a, these are thy
great

great benefits wherewithall
thou hast supplied the want of
thine hungry children.

For thou art the hope of the
hopelesse ^b: the joy of the com-
fortlesse ^c: the glorious crowne
of hope ^d, prepared for such as
overcome ^e.

^b Psal. 6. 2.

^c 2 Cor. 2. 3.

^d 1. Pet. 5. 4.

^e Revel. 2. 10.

Thou art the everlasting ful-
nesse ^f, which shall be given to
the hungry ^g. Thou art the end-
lesse comfort, which rewardest
them that contemne the com-
fort of this world for the per-
petuall comfort ^h. For they who
in this world receive comfort,
finde no comfort in the world
to come ⁱ. But such as are tor-
mented here, be there comfort-
ed ^k: And such as suffer with
thee ^l, do reigne with thee.

^f Revel. 7. 16.

^g Mat. 5. 6.

^h Eia. 65. 13.

ⁱ Esa. 65. 13.

^k Eia. 25. 8.

^l 2 Tim. 2. 2.

For no man can have plea-
sure in both worlds ^m, neither
can a man rejoyce here, and
hereafter too: but of necessity
hee must forgoe the one, which

^m Mat. 23. 17.

Heavenly Meditations,

ⁿ Esa. 65. 13. would have the other ⁿ.

When I consider these things, O Lord my comforter ^o, my soule refuseth comfort in this life ^p, that it may be meet for thine endlesse comfort. For reason is that hee should forgoe thee whosoever chooseth the comfort of any before thee ^q.

^q Luk. 1. 26

Wherefore, O soveraigne Truth ^r, I beseech thee suffer me not to delight in any vaine pleasure. But my request is, that all other things may wax bitter to mee, and thou alone seeme sweet to my soule, because thou art the unspeakable sweetnesse ^s, by whom all sowre things are made sweet.

^s Pl. 119. 103.

For thy sweetnesse made the very stones of the river sweet to Stephen ^t.

^t Act. 7. 15.

Thy sweetnesse made the burning Gridiron sweet unto Laurence.

Through

written by St. Augustine.

Through thy sweetnesse the
Apostles departed from the Councell rejoycing, that they
were counted worthy to suffer rebuke for thy name. Ag. 15. 12.

Andrew went quietly, and joyfully to the Crosse, because hee hastened unto thy sweetnesse.

The Princes of thine Apostles were so filled with this sweetnesse, that for desire thereof, One chose the gallows for his death, and the other cheerefully offered his head to bee stricke off with a sword.

For to buy the same, *Bartholomew* gave his owne skinne b. b Eccl. Hist. cent. 1. l. 2. c. 20. in vita Bartho.
And to taste this in like sort,
Iohn without shrinking backe,
supped up a cup of poyson.

As soone as *Peter* had tasted hereof, by and by forgetting all earthly things, he brake out as if hee had been drunke, into these

1. Booke 112 Chap. 22.
Heavenly Meditations.

c Mat. 17. 4. these words c: Master it is good for us to be heere: if thou wilt let us make heere three tabernacles, here let us abide still, and enjoy thy contemplation, for we lacke nothing now. It sufficeth us, Lord, that wee see thee. It sufficeth us to bee satisfied with so unspeakable sweetnesse.

Hee had tasted but one drop of sweetnes and loathed forthwith all other sweetnes. What thinke ye. he would have said, had he tasted that great sweetnesse of thy Godhead, which thou hast laid up for such as d Psal. 31. 19. feare thee d.

That Virgin also, whom we read went as joyfully unto prison, as to a banquet, had tasted this thine unspeakable sweetnesse.

This also, as I judge, hee had tasted, who saide c, How great is thy goodnesse, which thou hast

written by S. Augustine.

Thou hast laid up for them that feare thee ! and who admonished, saying f, Taste ye, and see how gracious the Lord is. f Psal. 34. 8.

For this is the happinesse, O Lord our God, which we trust thou wilt give us, for which continually we fight under thy banner g, for which wee are killed all the day long h, that g 1 Tim. 2. 3.
h Psal. 44. 22. to thee we may live in thy life.

CHAP. 23.

That all our trust, and all the desire of our carke, should be cast upon God.

O Thou Lord, the hope of Israel a, the very thing in a Jer. 14. 8. heart I daily doe desire b, make b Psal. 42. 1. hast, and carrie not c. c Psal. 40. 17.

Arise d, hasten and come away, that thou ma^{est} bring us out of this prison e, to praise d Cant. 2. 10.
e Psal. 142. 7. thy name, and to rejoyce in thy sight.

Listen,

Heavenly Meditations,

Listen, O Lord, to the cry of
 f Iob 36. 28. the teares f of the poore Or-
 phanes that cry unto thee. O
 g Mat. 6. 9. our father g, give us this day
 our daily bread, in the strength
 whereof wee may walke night
 and day, and minister the same
 untill wee shall approach unto
 h Psal. 3. 4. thine holy mountaine. And I
 the smallest among the little
 ones of thy familie, when shall
 I come and appeare before thy
 persence i, O God my Father k,
 and my strength l: that I, who
 i Psal. 42. 2. praise thee now for a time,
 k Mat. 6. 3. may hereafter praise thee eter-
 l Psal. 46. 1. nally m.
 m Rev. 21. 3.

O Blessed should I bee, were
 I once admitted to behold thy
 a Iob. 17. 24. brightnesse n, who can shew
 mee such favour, that thou
 maiest permit mee to come
 thereunto.

I know, Lord, I know, and
 acknowledge, that I am un-
 worthy to enter under thy
 roose,

written by S. Augustine.

roose, yet for the honour of
thy name, destroy not o thy o Psal. 21. 1.
servant which putteth his trust
in thee p.

And who shall enter into thy p Psal. 86. 3.

sanctuary to consider thy pow-
er, unlesse thou open unto him?

and who can open, if thou shut
against him q? For if thou de-

stroy no man can build againer: q Rev. 3. 7.
Iob 12. 14.

and if thou shut man up, none
can loose him out. If thou

withhold the waters, all things
will dry up; and if thou send f Iob 12. 15.

them foorth, they will destroy
the earth. If thou bring to no-

thing all which thou hast made
who dare controll thee for the

same? f Iob 12. 10.

Moreover, the goodnesse of
thy mercy, whereby thou didst

all whatsoever thou wouldest, a Psal. 15. 3.
is everlasting x Lam. 3. 22.

O maker of the world, thou y 2 Mac. 7. 23

hast made us z, therefore go- z Iob 10. 8.
verne us wee beseech thee.
Thou

Heavenly Meditations,

^a Psal. 100. 3. Thou hast created us ^a, then
despise us not, because wee are
^b Psal. 138. 8. the worke of thine hands ^b.

For doubtlesse, O Lord our
^c Psal. 7. 11. GOD ^c, we silly wormes and
^d Esai. 57. 15. clay ^d are unable to enter into
the house of thine eternity, un-
lesse thou, who of nothing hast
created all things ^f, doe guide
^f Psal. 33. 8. us in ^g.
^g Ioh. 6. 44.

CHAP. 24.

*That our Salvation cometh
from God.*

ANd I, the worke of thine
^a Psal. 138. 8. hands ^a, protest unto thee
in thy feare, that I will not
^b Psal. 44. 6. trust in my bow ^b, and that
not my sword, but thy right
^c Psal. 44. 3. hand ^c, and thine arme, and
the light of thy countenance
shall save mee. Without
which I should despaire. But
^d Psal. 100. 3. thou who hast made me ^d, art
^e Psal. 91. 9. mine hope ^e; for thou forsakest
not

written by St. Augustine.

not them^f which trust in thee. ^f Psal. 34. 32

For thou, our Lord God,
 art gracious^g, long suffering, ^g Wis. 15. 1.
 and governe^hst all things by
 mercy. For, although we sinne^h, ^h Wis. 15. 2.
 yet are we thine: if we sinne
 not, we are thine, for we are in
 thy court.

For we, all the sort of us, are
 but a leaseⁱ, and all men living
 are but vanity^k. And our life
 upon earth^l, is but a blast. ⁱ Esai. 46. 6.
^k Psal. 39. 5.
^l Job. 7. 7.

Bee not angry with us thine
 Orphans though wee fall, for
 thou knowest whereof we bee
 made^m, O Lord our Godⁿ. ^m Ps. 103. 14.
ⁿ Psal. 8. 1.

O God, whose power none
 can resist^o, wilt thou shew thy
 strength against a lease which
 is carried away with the wind^p. ^o Job 9. 4.
^p Ioh. 3. 25.

and wilt thou follow after dry
 stubble? wilt thou, O eternall
 King of Israel^q, wilt thou con-
 demne a dead dog^r? wilt thou
 condemn a poore flea? ^q Ioh. 1. 49.
^r Sam. 24. 15.

Lord, we have heard of thy
 mercy,

Heavenly Meditations,

mercy, how thou hast not made
 f Wiſ. 1. 13. deathⁱ, nor haſt pleaſure in the
 deſtruction of the living.

For which cauſe we beſeech
 thee, O Lord, ſuffer not that
 which thou haſt not made, to
 have dominion over that crea-
 ture which thou haſt made^r.

For if thou art ſorrie for our
 damnation, what doth let thee,
 O Lord, which canſt doe all
 things^u, that thou maielt not
 alwayes rejoyce for our ſalva-
 tion? If thou wilt, thou canſt
 ſave me: but I, though I would
 cannot.

Great is the multitude of the
 miſeries which I am in. For to
 y Rom. 7. 18. will is preſent with me^y; but I
 finde no meanes to performe
 that which is good.

Will that good is I cannot
 z Phil. 2. 15. unleſſe thou wilt^z; neither can
 I do that I would, except thine
 arme doe ſtrengthen me.

Againe, ſometime I would
 that

written by St. Augustine.

ade that I can : should not thy will
the be done in earth as it is in hea-
ven a ? Yet know I not either a Mat. 6. 10.
ech what I can or would, unlesse
ha thy wisdom enlighten me. And
to though I should have will
ea- sometime, and power with my
knowledge, yet were my wise-
dom vaine^b, and imperfect, b Rom. 8. 7.
ee, unlesse I were assisted by thy
all true wisdom.

not But all things are at thy
va- pleasure, neither can any resist
thy will^c, O Lord God of all c Rom. 9. 19.
ld flesh^d, which dost whatsoever d Ier. 32. 17.
thou wilt, both in Heaven, and
he in Earth, in the Sea, and in all
to deepe places^e. e Psal. 135. 6.

t Wherefore let thy will bee
me done^f of us, who call upon thy f Mat. 6. 10.
name^g, lest this noble worke- g Ier. 15. 16.
ot manship of thine doe perish
an which thou hast created for
ne thine owne glory^h. h Esa. 43. 7.

do And what man liveth, and
na shall not see death ? shall he de- i Psal. 89. 48.
liver

Heavenly Meditations,

liver his soule from the hand of
the grave, without thou deli-
ver him, which art the lively
way of all life^k, by whom all
things doe live^l?

^k I. h. 14. 6.
^l A. 17. 18.

CHAP. 25.

*That mans will is unapt unto all
good works, without the
grace of God.*

FOR I confessed even now,
how thou art the stay of my
life^a, O Lord my God^b, the
strength of my salvation^c.

^a Ps. 118. 14.
^b Mat. 4. 7.
^c Psal. 18. 1.

The time was when I tru-
sted in mine owne strength,
which notwithstanding was
no strength. And so when I
would have runne, where I
thought I stood most sure,
there I tooke the greatest fall,
and came backward, not for-
ward. And what I thought to
attain, went the farthest fro me.
Thus tryest thou my strength
by

Rom. 7

Gal. 7. 1

at. 2. 1.

Sam. 2.

Cor. 1

Gal. 6. 9.

written by S. Augustine.

by many such things.

Now I know thou hast enlightened mee: for what I thought I could best doe, I found I was least able for to do it of my selfe. For I said, this I will do, and that I will bring to passe; but in the end, I could neither doe the one nor the other. Either I had wil, and lacked power, or had power, and lacked will for I trusted mine owne strength. But now I confesse to thee, O Lord my God^e, father of heaven and of earth^f, that in his owne strength no man shall be strong^g, because the vaine presumption of no flesh shall glory in thy fight^h,

For it is not in man either to will that he can doe; or to doe that hee would; or to know, what he would, or can doe: but thou Lord it is which directest the steps of manⁱ; of that man, I say, which confesseth that he

Heavenly Meditations,

k Prov. 30. 24. is directed of thee k: not of him
felfe.

Wherefore, by the bowels of
thy mercy^l, wee beseech the
save Lord what thou hast cre-
ted: for if thou wilt^m thou can-
lave us, and in thy will rest
the strength of our salvation

C H A P. 26.

*The benefits which God ha
done for us of old.*

O Lord, remember thy me-
cy of old^a, wherewith
thou hast prevented us from
the beginning by thy comfort-
table blessings.

For before I the son of this
handmaid^b was born, O Lo-
mine hope even from my ma-
thers brestes^c, thou didd
prevent mee, preparing a way
wherein I should walke^d, and
come unto the glory of thy
house.

a Psal. 25. 6.

b Wil. 9. 5.

c Psal. 22. 9.

d Deut. 4. 1.

Th

written by St. Augustine.

Thou knewest mee before
 thou diddest shape mee in the
 bellye, and before I came out of e Pl. 139. 16.
 the womb, thou diddest preor-
 daine of mee whatsoever plea-
 sed thee. What, and how much
 is written concerning mee in
 thy booke lying in the secret
 place of thy Consistory, I am
 utterly ignorant, and therefore
 stand mightily in feare; but
 thou knowest. For whatsoever
 I doe looke for by succession of
 dayes and times a thousand
 yeeres hence in this transitory
 world, is already accomplish- f 1. Cor. 7. 31
 ed in the sight of thine eterni- g 2 Pet. 3. 8.
 ty: and that which shall be
 already done.

Now then, for as much as I
 stand in the darke night, igno-
 rant of these things, feare and
 trembling are come upon me, h Psal. 55. 9.
 while I see many dangers hang
 over mine head, from all sides,
 many enemies to hunt after my
 soule

Heavenly Meditations,

i Psal. 91. 2. souleⁱ, and an innumerable
 multitude of miseries to beset
 me round about in this mortal
 life. So that, wert not thou pre-
 sent, to assist mee in these evils
 I should utterly despaire. But
 have a great confidence in thee
 & Revel. 1. 5. O most gracious Prince;
 i Psal. 7. 1. God! and the consideration of
 the multitude of thy compassi-
 ons^m doth comfort my heart
 And the former signes of thy
 goodnesse, which before I was
 borne, prevented meeⁿ, and
 this time chiefly do shine upon
 me, doe assure my heart of bet-
 ter and more perfect blessing
 to come, which thou reserve
 o 1 Cor. 2. 9. for such as love thee^o; so that
 p Psal. 32. 11. may rejoyce in thee^p O Lord
 q Psal. 7. 1. my GOD q my Holy and
 lively Joy, whereby my
 youth is com-
 forted.

1. Booke 125 Chap. 27.
written by St. Augustine.

CHAP. 27.

*Of Angels appointed for the
custodie of men.*

For thou didst love mee in-
tirely, O my love, before I
loved thee; thou didst create
mee after thine owne Image
, and advance me above all thy
creatures.

a 1 Ioh. 4. 19.

b Gen. 1. 16.

c Gen. 1. 28.

Which dignitie I shall then
keepe, when I know thee, for
whom thou hast made me.

d 1 Cor. 3. 23

Besides, thou makest thy spi-
rits messengers: for my sake,

e Psal. 104. 4.

show whom thou hast given charge
over me

f Psal. 91. 11.

to keepe me in all my
wayes, that I hurt not my foote
against a stone.

For these are the watchmen

g Eze. 6. 16.

over the wals of the citie, new
Jerusalem, and of the mountains
about the same, which tend and
keepe watch over thy flocke,

that hee as a Lion make a prey

G of

Heavenly Meditations,

of our soules, while there is none to deliver; hee, I meane, that old serpent^h, our adversarie the Divell, who as a roaring Lion walketh about, seeking whom he may devourⁱ:

^h Rev. 12.9.

ⁱ 1 Pet. 5.8.

They are the Citizens of the blessed Citie Jerusalem on high^k, which is the mother of us all, sent forth to minister for their sakes, who shall be heires of salvation^l, that they may deliver such from their enemies, and keepe them in all their wayes^m. For they love their fellow Citizens, by whom they looke to have the breach of their destruction repaired.

^l Heb. 1.14.

^m Psal. 91.11

And therefore with greater care and watchfulnesse they do stand about us at all houres, and in all places, succouring and providing for our necessities; yea, so carefully do they run between us and thee, O Lord.

For they walke with us in all this

written by St. Augustine.

re is our wayes, they goe in and out
ane, with us, diligently considering,
ersa- how godly, and how honestly
ring we doe walke in the midst of a
king naughtie and crooked genera-
tion n; how earnestly we seeke n Phil. 2. 25;
f the he Kingdome of God, and the
high righteousnesse thereof; with o Mat. 1. 33.
other what feare and trembling wee
nister doe serve thee p; and how our p Psal. 2. 11.
l bearts rejoyce in thee o Lord q. q Zec. 10. 7.
they Those which labor they streng-
eire then; those which rest they
inal protect; such as fight they en-
love courage; they crowne such as
whom overcome; they rejoyce with
reach such as rejoyce r, such I meane, r Rom. 12. 15
ed. s rejoyce in thee; and they suf- s Phil. 4. 4.
greater with such as suffer, I say,
ey do with such as suffer, for thy
es, and Iames sake r. Great is the care
provi which they have of us; great is
ea, full the affection of their love to-
twee wards us.

And all this for the honour
sin a thine inestimable good will

Heavenly Meditations,

wherewith thou hast loved us.
 For they love those whom thou
 dost love; they keepe those
 whom thou dost keepe; they
 forsake those whom thou dost
 forsake: neither can they abide
 such as work iniquitie, because
 thou also hatest all them that
 worke iniquitie^u, and wilt de-
 stroy them that speake lies.

When we do wel, the Angels
 rejoyce, but the Divels are sad
 when we doe ill, the Divels re-
 joyce, but the Angels are sad
 For, there is joy among the An-
 gels, for a sinner that conver-
 teth^x: and joy to the Divell for
 a just man that forsaketh repen-
 tance. Grant therefore, O Father^y,
 that they may alwayes rejoyce
 over us, that both thou alwaies
 maist be glorified in us, and we
 may be brought with them in-
 to thy fold^z, that together we
 may prayse thy name, O Cre-
 ator both of men and Angels

^u Ioh. 10. 16.^x Ioh. 10. 8.^y Psal. 148. 1.

The

written by St. Augustine.

These things I confesse before thy Majestie, praying thee for them. For great are these thy benefits which thou hast honoured us withall, in giving us thy Spirits ^c to bee messengers ^c Psal. 104. 4. for our service.

For thou hadst given whatsoever is contained under the cope of Heaven, yet thoughtst ^d Gen. 1. 18.

thou all that too little, unless withal thou addest those things which are above Heaven. For

this benefit prayse the Lord, all yee his Angels ^e; prayse him all ^e Psal. 103. 20.

ye his works ^f; yea, let all thy ^f Psal. 103. 22.

Saints blesse thee: ^g Psal. 105. 10.

Our glory ^h, thou hast exceedingly honoured, enriched, and glorified us with manifold ^h Iudic. 13. 9.

benefits ⁱ. ⁱ Psal. 139. 17.

O Lord, how excellent is thy Name in all the world ^k ^k Psal. 8. 1.

For what is man that thou art mindefull of him ^l, and the son ^l Psal. 8. 4.

of man, that thou visitest him?

Heavenly Meditations,

m Prov. 8. 31. For thou the ancient truth hast
said m, My delight is with the
children of men.

n Job 25. 6. Is not man rottennesse, and
the soune of man a worme n?
o Psal. 39. 5. Is not every man living mee-
vanitie o? yet thou thinkest it
good to open thine eyes upon
such, and causest him to enter
into judgement with thee.

CHAP. 28.

*Of Gods bottomlesse predestina-
tion and foreknowledge.*

TEach mee, O bottomlesse
a Eccl. 24. 33. deepe a, O wisdom which
b Prov. 8. 27. hast made all things b, and
weighed the mountaines in a
c Esai. 40. 12. weight c, and hanged the masse
of the earth by three fingers in
a ballance.

Lift up the masse of this bo-
d Wis. 9. 15. die d which I carrie about, by
thy three invisible fingers un-
to thy selfe, that I may see and
know

know how excellent thou art
in all the world ^e.

^e Psal. 8. 1.

O most ancient light, which
didst shine before all light in
the Holy mountaine of thine
old eternitie, to which all
things before they were made,
were naked and open ^f! O light,
which canst abide no spots, in
asmuch as thou art without
spot, and most pure! what de-
light canst thou take with man
^h? what communion hath light
with darkenesse ⁱ? where is thy
delight in man? In what part of
mee hast thou prepared a meete
sanctuarie for thy sacred Maje-
stie, whereinto when thou go-
est, thou maist delight thee to
thy contentment? For meet is
it that thou shouldst have a
pure Parlour, who art the
purifying Vertue ^k, who canst
not bee seene, much lesse pos-
sessed, but of the pure in
heart!

^f Heb. 4. 2.

^g Hab. 2. 13.

^h Prov. 1. 31.

ⁱ 2 Cor. 6. 14.

^k Psal. 19. 12.

^l Matth. 5. 8.

Heavenly Meditations,

But where is there so pure a
m 1 Cor. 3. 16 temple in man^m, that it may
 receive thee which rulest the
n 2 Mac. 7. 9. worldⁿ? who can bring a clean
o Job 14. 4. thing out of filthinesse^o? But
 thou alone who onely art pure.

For who can bee cleansed by
p Eccl. 34. 4. the unclean^p? For according
 to the Law which thou gavest
 to our fathers in the mount out
q Deut. 5. 22. of the midst of the fire^q, and in
 the cloud covering the darke-
 some water. Whatsoever tou-
 cheth any unclean thing, shall
r Levit. 22. 4. be unclean^r.

But all of us are as the cloth
s Isa. 64. 6. of a menstruous woman^s, wee
 proceede out of a corrupt and
 filthie masse; and beare in our
 foreheads the spot of our un-
 cleannesse, the which we can-
 not hide, especially from thine
t Ec. 23. 19. eyes, who seest all things^t.

So then we cannot be cleane,
n Psal. 51. 2. unlesse thou make us cleaneⁿ,
x Rev. 15. 4. who onely art cleane^x.

And

written by St. Augustine.

And of us the sons of men,
 those only thou makest cleane,
 in whom it hath pleased thee
 to make thine abode ^{y Rom. 8. 9.} y, whom
 by the bottomlesse and secret
 depth of the incomprehensible
 judgements of thy wisdom, ^{z Eph. 1. 4.}
 which are alwayes just, though ^{a Rom. 8. 30.}
 they be secret, thou hast with- ^{b Iohn 17. 6}
 out any merits of theirs prede- ^{c Rom. 8. 30.}
 stinated before all the world ^{z Eph. 1. 4.}
 called ^{a Rom. 8. 30.} out of the world ^{b Iohn 17. 6} b; ju-
 stified ^{c Rom. 8. 30.} in the world; and after
 the world thou wilt glorifie
 them. Yet dost thou not this to
 all men: which makes the wise
 of this world ^{d Luk. 10. 21} d even to wonder,
 and to be astonished. And I al-
 so Lord, when I thinke hereof,
 am utterly agast, and amazed
 at the deepenesse of the riches ^{e Rom. 13. 43} e
 both of thy wisdom and
 knowledge. How unsearchable
 are the judgements of thy right-
 eousnesse? Thy knowledge is
 above my reach. For of the

Heavenly Meditations,

same clay thou hast made some
 f **Rom. 9. 21.** vessels unto honour^f, and some
 to everlasting infamy. There-
 fore whom out of many thou
 g **Eze. 36. 24.** hast taken^g into an holy Tem-
 ple for thy selfe, those thou dost
 cleanse, pouring upon them clean
 h **Eze. 36. 25** water^h, whose names and num-
 i **Psal. 69. 28.** ber is knowne to theeⁱ, which
 k **Psal. 147. 4.** alone countest the number of
 the stars^k, and callest them by
 their names: who also be writ-
 l **Luk. 10. 20.** ten in the Booke of life^l: who
 m **Ioh. 10. 27** cannot perish^m, to whom all
 things worke together for the
 n **Rom. 8. 28.** bestⁿ, yea very wickednesse in
 selfe. For when they fall, they
 bee not bruised in peeces, for
 o **Psal. 17. 24.** thou putst under thine hand^o
 thou wilt keepe all their bones
 p **Psal. 34. 20.** p, so that none of them shall be
 broken.

But a most vile death have the
 wicked, they I say, whom in the
 great deepe of thy secret judge-
 q **Psal. 66.** ments^q, which are alwayes
 righteous,

written by Sr. Augustine.

righteous, thou didst foreknow
 even before thou didst make
 either the Heaven, or the earth,
 should everlastingly bee dam-
 ned, the number of whose
 names and naughtie merits thou
 knowest, who hast counted the
 number of the sand of the sea : Eccl. 13. 9.
 and sounded the very bottome
 of the deepe, whom thou hast
 given to their uncleannesse, Rom. 1. 24.
 to whom all things worke to-
 gether for the worst, yea, even
 their prayer is abomination : Prov. 28. 9.
 so that albeit they should as-
 cend up to the very Heavens, Obad. 1. 4.
 and lift their head above the
 clowdes, and make their nest
 among the starres : yet shall
 they bee cast away in the end
 like dung.

CHAP.

CHAP. 29.

*Of such as once were godly, and
afterward proved wicked,
and contrariwise.*

GREAT are these thy judge-
ments O Lord GOD, O
a Psal 67.4. Judge righteous and strong,
b Psal. 9 4. which judgest right^b, and dost
things which are unsearchable
c Job. 5 9. and deepe: the which when
I consider, all my bones doe
shake.

For there is not a man upon
earth sure, that wee can serve
thee godly and purely in feare^d,
d Psal. 2. 11. and reioyce before thee in trem-
bling all the dayes of our life:
that there should bee neither
service without feare, nor joy
without trembling; and that
hee which hath girded his har-
nesse may not boast himselfe^e
e 1 Reg. 20. 21. as he that hath laid it off; neither
indeed that any flesh should re-
joyce

1. Booke 137 Chap. 29.

written by St. Augustine.

joyce in thy presence ^g, but shak
and tremble before thee ^h, inas- ^{g1 Cor. 1. 29.}
much as no man knoweth whe- ^{h Psal. 2. 81.}
ther he be worthie love or ha-
tred ⁱ, all things being kept un- ^{i Ecl. 9. 1.}
certaine till the time to come.

For, Lord, we have not only
heard our fathers tell, but have
seene also with our eyes, which
thing I cannot utter without
trembling, nor confesse with-
out feare, how many hereto-
fore have climed in a manner
up into Heaven ^k, and made ^{k Amos 9. 2.}
their nest among the starres ^l, ^{l Obad. 1. 4.}
which afterward fell downe
headlong even to Hell ^m, and ^{m 2 Pet. 2. 4.}
were hardned in wickednesse.

Wee have seene the starres
fall from Heaven through the
violent stroke of the Dragons
taile ⁿ. And we have seene some ^{n Rev. 12. 4.}
lying in the dust of the earth, ^{o Psal. 113. 5.}
who suddenly by thine helping
hand, O Lord, have wonder-
fully ascended.

We

Heavenly Meditations,

We have seene the living, dying: and the dead, rising from death: we also have seene them, which walked among the sons of God, in the midst of stones of fire p, even as clay to have vanished to nothing.

p Exe. 18. 14.

We have seene light become darkenesse, and darknesse come out of light: because publicans and harlots doe goe before the inhabitants into the Kingdome of God q; and the children of the kingdome are cast into utter darknesse.

q Mat. 21. 31.

r Mat. 8. 12.

And how commeth all this to passe? but even because they mounted up unto that Hill, whereinto the first ascended an Angell s, and came downe a Divell.

s Eze. 14. 12.

But, Lord, whom thou hast predestinate, them thou hast called t, and sanctified, and cleansed, that they may bee a meete dwelling place u, for thy

t Rom. 8. 30.

u 1 Cor. 3. 16.

Maje-

9. 1. Booke 139 Chap. 30.
written by S^r. Augustine.

Majestie, with whom and in whom thy holy and pure delight is^x, in whom thou takest pleasure, and rejoycest their youth, dwelling with them^y in their remembrance, that they may bee thine Holy Temple^z: which doubtlesse is no small commendation of our humanity.

^x Pro. 8. 31.

^y 1 Cor. 5. 16.

^z 1 Cor. 3. 16

CHAP. 30.

*That the soule of a faithfull man
is the Sanctuarie of God.*

FOR the soule, which thou hast created^a, not of thy selfe, but by thy Word^b; not of the matter of any element, but of nothing, the which is reasonable, of understanding, Spirituall, living alwayes, and ever mooving, which thou hast sealed with the light of thy Countenance, and hallowed by the vertue of thy Baptisme, is made

^a Gen. 1. 26.

^b Ioh. 1. 3.

Heavenly Meditations,

made so capable of thy Glorie,
that thou alone, and nothing
else can satisfie the same.

e Psal. 42. 1.

And when it hath thee, it
hath her hearts desire; neither
is there any outward thing, be-
side, which it should wish. But
while it desireth any outward
thing, it is a manifest argument,
that thou art not within. For if
thou be had, it can wish for no

d Revel. 7. 17 more d.

For inasmuch as thou art the
Soveraigne, yea, all that good
is; it hath nothing which it
may wish for more, but enjoy-
eth thee, who art all that good is.

e 1. Cor. 13. 12

Now if it covet not after all
that good is, it resteth that it
must covet after some thing,
which is not all that good is;
and so consequently not the so-
veraigne good, and so not God
but rather a creature.

And as long as it desireth a
creature, it is alwayes hungrie.

For

written by St. Augustine.

For though it have what it can
desire of creatures; yet remaineth
it emptie. For there is nothing
which can fulfill it, but
thou alone^f, after whose Image
it was created^g.

f Psal. 42. 1.
g Gen. 1. 16.

And those thou fillest which
desire nothing beside thee, and
makest them meete for thee,
holy^h, blessedⁱ, undefiled^k, and
the friends of God^l, which
doe judge all things but as
thy will^m, that they may winne
thee alone.

h Psal. 31. 13.
i Rom. 4. 7.
k Eph. 1. 4.
l E ai. 41. 8.
m Phil. 3. 8.

For this is the blessing which
thou hast bestowed upon man;
thisⁿ is the honour wherewith
thou hast exalted him among
all, yea and above all creatures
that thy Name may bee
wonderfull throughout all the
world.

n Psal. 8. 1.

Behold, O Lord my God^o,
who art most high^p, most right-
eous^q, Almighty^r, now have
found the place where thou
inhabite

o Psal. 18. 26.
p Dan. 7. 27.
q Mat. 19. 16.
r Dan. 7. 27.

Heavenly Meditations.

f Gen. 5.1.

inhabiteſt: it is even the ſoule which thou haſt created after thine owne Image and ſimilitude ſ, which doth ſeek and long after thee alone: not the ſoule, which neither ſeeketh nor deſireth thee.

C H A P. 31.

That God neither by the outward nor inward ſenſes can bee found out.

a Pſal. 119. 176

I Have gone aſtray like a loſt ſheepe^a, ſeeking thee without, who art within. And much have I laboured to finde thee without me, and thou dwelleſt within me^b, at leaſt wiſe, if mee had a luſt of thee.

b Rom. 8. 9.

c Cant. 3. 2.

I went about by the lane and by the ſtreets^c of the city of this world, ſeeking thee, I found thee not; Becauſe I ſought thee not rightly without, who art within.

I ſe

written by Sr. Augustine.

I sent abroad my messengers
namely, all mine outward sen-
ses to seeke thee; yet did I not
finde thee: because I sought
amisse.

For now I doe see, O my
light, O God, which hast in-
lightned mee, I see now that
I did not well in seeking thee,
by them. For thou art within,
yet could they not tell mee
where thou camest in.

d Esa. 60. 19.

e Iohn. 1. 9.

f Iob 9. 14.

For mine eyes doe tell me; if
he had no colour, he entred not
by us: Mine eares doe tell me, if
he made no noise, he passed not
by us: My nose telleth me, if he
had no sent, hee came not by
mee: My tasting saith, if he had
no savor, he entred not by me:
Likewise my feeling doth say
if he had no body aske not mee
the question.

Therefore O my God, these
things are not in thee. For it is
neither the fairenesse of body,
nor

Heavenly Meditations,

nor the beautie of time, nor the
 brightnesse of light, nor the
 freshnesse of colour, nor the
 melodie of Musicke, nor any
 thing else which is pleasant to
 the eare, it is neither the fra-
 grancie of flowers, nor the smell of;
 of ointments or spices, nor the abo-
 sweetnesse of hony or Manna, nor
 delightfull to the taste: neither
 is it those things which are no
 lovely to be touched or embrac-
 ed; nor finally any thing sub-
 ject to these senses, which I
 seeke, when I seeke my God: t
 Be it far from my thought, that
 I should thinke these things to
 be my God, which are compre-
 hended of the senses even of
 brutish creatures.

And yet when I seeke my
 God, I seeke for all that a cer-
 taine light excellling all light
 which the eye cannot compre-
 hend; a certaine sound excell-
 ling all sound, which the ear
 cannot

g 1 Cor. 2. 9.

1. Booke 145 Chap. 31.

written by St. Augustine.

the cannot conceive; a certain sent
the surpassing all sent, which the
the nose cannot discern; a certaine
any sweetnesse, excelling all sweet-
to nesse, which no taste can judge
ra- of; and a certaine imbracement,
nell of; and a certaine imbracement,
the above all imbracement, which
na, no feeling can reach unto.

htn For this light shineth, where
are no place is to containe it; This
ra- voyce soundeth, where no ayre
ub- is to carrie it: this sent gives a
h sent, where no wind is to waste
od it: this savour savoureth, where
ha no taste is to eat it: and this
s to embracing is felt, where it is not
pre sundered. This is my God,
n o and there shall none other bee
o compared unto him^h. This doe ^{h Bar. 3. 35.}

my I seeke, when I seeke my God:
cer This doe I love, when I love
gh my God.

pre Too late have I loved thee, O
cel beautie so old and yet so fresh,
ear too late have I sought thee.
no Thou wert within, and I was
without

Heavenly Meditations,

without where I sought thee:
and I deformed as I am, rushed
upon these goodly things i,
which thou hast made k. the
they
Go

i Gen. 1. 31.

k Gen. 1. 1.

Thou wert with mee, but I
was from thee. Those things
keepe me aloofe from thee,
which could not be but in thee. whi
my f
wha
me f

i Ad. 17. 25.

I went all about seeking thee
and forsaking my selfe for all
things. He h

I asked the earth if it were
my God; and it answered No,
and all things in the earth con-
fessed the same. Th
he w
hou
were

I asked the Sea, and the deeps
and all things creeping in them
but they answered, wee are
not thy God, seeke him a-
bove us. m no
whon
ath
ove
uled

I asked the puffing ayre; and
the whole aire, with all the
dwellers in the same made mee
this answer; *Anaximenes* is
deceived: for I am not thy
God. The
ath m

Anaximenes
was of opinion
that the ayre
was God.

I asked

written by St. Augustine.

I asked the Heaven, the Sun,
the Moone, and the Stars: and
they said, Neither bee wee thy
God.

Then said I unto all those
which stand about the doors of
my flesh; Tell me I pray you,
what thinke ye of my God: tell
me somewhat of him. And they
all answered with a loud voice,
He hath made usⁿ.

n Psal. 100. 3.

Then said I to the masse of
the whole world, Tell me, art
thou my God or no? And it an-
swered with a mighty voyce, I
am not, but through him I am
whom thou seekest in me: He
hath made me^o: seeke him a-
bove mee, by whom I am now
ruled^p, and was once created.

o Iohn. 1. 3.

p 2 Mac. 7. 9.

The asking of the creatures
hath the deepe consideration of
ne them: their answer is the testi-
monie which they yeelde of
thy God. For all things crie, God
hath made us^q.

q Gen. 1. 1.] 1.

For

Heavenly Meditations,

† Rom. 1. 20. For, as the Apostle saith^r, the of
 invisible things of God are seen utt
 by the creation of the world, nar
 being considered in his works, a
 Then I returned unto my selfe, stro
 and went into my selfe, and said beg
 thus to my selfe, what art thou? gine
 I answered my selfe and said, A thin
 man reasonable^r, and mortall wor
 † Gen. 1. 27. Then began I to discusse what to ev
 † Wis. 7. 1. that should bee, and said, Th
 Whence is this kind of creature? Lor
 † Psal. 7. 1. O Lord my God^u? when creat
 † Psal. 100. 3. but of thee? Thou hast made me^x, and not I my selfe. thee

What art thou? thou I mea
 y A&. 17. 28. by whom I live^v, nay thou by whom
 † Psal. 145. 15 whom all things do live^z, who be g
 † Psal. 118. 2. art thou? Verily, thou, Lord, art for
 b Exo. 34. 6. my God^a, art the true^b, and onli
 c 2 King. 19. only God^c, Almighty^d, ever O
 15. lasting^e, Incomprehensible^f, vible
 d Psal. 115. 3. and infinite^g, living alwayes^h all th
 e Psal. 9. 7. and dying in no part of the creat
 f Psal. 139. 6. thou inhabitest the eternitieⁱ all me
 g Eccl. 18. 1. and art wonderfull in the signatur
 h 1. Tim. 1. 17
 i Esai. 57. 15.

1. 1. Booke 149 Chap. 31.
written by St. Augustine.

of Angels^k, thou canst not bee
uttered^l, nor found out^m, nor
named: thou art a living God
a true God^o, a terrible^p, and
strong God^q, knowing neither
beginning^r, nor end^s; the be-
ginning and the end of all
things^t: who art before the
world^u, and from everlasting
to everlasting^x. *Thou art my God y: and the*
Lord of all which thou hast
created^z: with thee are the
causes of all stable things, with
thee doe the originals of all
changeable things, abide un-
changeable: and with thee doe
the grounds of reasonable, un-
reasonable and temporal things
continue for ever.

O my God, tell mee thine
stable servant, O mercifull God,
tell thy servant, even by thy
great mercies, I beseech thee,
tell me, whence is this kinde of
creature if not of thee? Shall

H

any

k Psal. 89. 7.
l Psal. 139. 6.
m Job 9. 10.
n Esai. 37. 4.
o Exod. 34. 6.
p Exod. 15. 11.
q Psal. 7. 12.
r Psa. 8. 12.
s Psal. 102. 12.
t Rev. 1. 8.

u Ecc. 1. 4. 12.
x Ecc. 1. 1. 2.
y Deut. 6. 13.

z Mat. 7. 9.

Heavenly Meditations,

any man be his owne maker a?
 a Psal. 100. 3 Have any either being, or life,
 b AG. 17. 25. but from thee b? Art not thou
 the principall being, from
 whom all being doth proceed?
 c Iam. 1. 17. For whatsoever is, it is of thee,
 because without thee there is
 nothing.

Art not thou the Welspring
 d Psal. 36. 9. of life d, from which floweth all
 e AG. 17. 28. life? For whatsoever liveth,
 doth live through thee e: be-
 cause without thee nothing
 doth live. Therefore O Lord,
 thou hast made all things.

What shall I aske who hath
 made me? thou Lord hast made
 f Psal. 100. 3. mee f, without whom nothing
 g Iohn. 1. 3. was made g. Thou art my Ma-
 h Psal. 1. 39. ker, and I thy workmanship h.
 Thanks bee to thee, O Lord, thou
 my God, through whom I live, glory
 and through whom all things
 doe live, because thou hast
 made all. Thanks be to thee, O
 my Maker: for thine hand which
 have

written by S. Augustine.

have made and fashioned me. i Job. 10. 8.
k Ioh. 1. 4.
Thanks be to thee, O my light
k, because thou hast inlightned
mee, whereby I have found
both thee and my selfe. Where
I found my selfe, where I knew
my selfe; there I found thee,
there I knew thee: and where I
knew thee, there thou didst in-
lighten me. Thanks be to thee,
O my light, for lightning mee.
But what is that I said I knew
thee? Art not thou a God in-
comprehensible^l, and unmea- i Job. 25. 8.
m Psal. 139. 7
n 1 Tim. 6. 15
surable^m, the King of Kingsⁿ,
and Lord of Lords, who alone
hast immortalitie^o, and dwel- o 1 Tim. 1. 17
lest in the light that none can
attaine unto, whom never man p 1 Tim. 6. 16
saw, neither can see? Art not
thou an hidden God, whose
glory is past finding out? Art
not thou best knowne, and a
wonderful beholder of thy selfe
Who then knowes that
which he never saw? For thou
H. 2. hast.

Heavenly Meditations,

q Exo. 33. 20. hast said in thy Truth, No man
 shall see mee and live: Thy
 Prophet hath said through thy
 Truth, No man hath seen God
 at any time: who then knowes
 that which he never saw? And
 e Ioh. 1. 18. thy Truth it selfe hath said,
 f Ioh. 14. 6. No man knoweth the Sonne,
 a Mat. 11. 37. but the Father: neither know-
 eth any man the Father but the
 Sonne. Thy Trinitie alone,
 which is above all knowledge,
 is perfectly knowne onely to it
 selfe.

Then what is it that I a man
 b Psal. 144. 4. like to vanitie, have said, I
 know thee? For who knowes
 thee but thy selfe alone?

For thou God alone, in thy
 most holy and heavenly Word
 c Gen. 35. 11. art said to be Almighty, pas-
 d Psal. 96. 4. sing prayse-worthie, passing
 glorious, passing honourable,
 e Gen. 14. 18. passing hie, beyond all being:
 For thou art found superessen-
 tially, and beyond all know-
 ledge

written by S. Augustine.

ledge to bee above the nature
 of any thing which may bee
 imagined, be it intellectuall, or
 sensible, and above every name
 that is named ^a, not in this ^{a Eph. 1. 11.}
 world onely, but also in that
 which is to come: Inasmuch as
 through the superessentiall and
 secret power of thy Godhead,
 (how, no reason, understanding,
 nor being can conceive) thou
 dwellest so as no man can ei-
 ther search thee out, or have
 accesse unto thee, and that in
 thy selfe, where as light is, that
 none can attaine unto ^b, and ^{b 1 Tim. 6. 16}
 brightnesse, which no creature
 can either finde out, compre-
 hend, or utter, whereunto no
 light can attaine. Because it is
 no light to bee looked upon, or
 scene, but is thought to bee a
 light exceeding both the reach
 of reason, and of understanding,
 and is more than can be attai-
 ned unto, more than unchange-

Heavenly Meditations,

able, more than may bee communicated with any : Such a light it is, as never Angell, nor
e 1 Tim. 6. 16 man saw, neither can see c.

This is thy Heaven, Lord, thine hiding Heaven, thy passing secret Heaven, I mean thy light
d Ph. 1. 4-7. beyond all understanding d, beyond all reasons, beyond being: of which it is said, the Heaven of Heaven is the Lords. The Heaven of Heaven, in comparison whereof all other Heaven is but earth ; forsomuch as it is passing marvelously heaved up above all Heaven, yea such an Heaven, as that fierie Heaven compared thereunto, is but as earth. For this is the Lords Heaven of Heaven : because none knowes it, but the Lord alone.

Unto this Heaven no man ascendeth, but hee which hath
e Iohn. 3. 13. descended from Heaven. e For no man knoweth the Father, but the Son f, and the Spirit of
f Mat. 11. 27. them

1. Booke 155 Chap. 31.

written by Sr. Augustine.

them both : neither knoweth ^{g Ioh. 15. 26.}
any man the Sonne but the Fa-
ther^h, and the Spirit of them ^{h Mat. 11. 27}
both : ^{i Ioh. 15. 26.}

O sacred Trinitie, O Trinitie,
eternall, passing glorious, pas-
sing utterance, passing finding
out, which no man can attaine
unto^k, no man comprehend^l, ^{k 1 Tim. 6.}
no man conceive as being be- ^{l Ioh. 23. 8.}
yond all being, and superessen-
tially passing all sense, all rea-
son, all understanding, all
knowledge, all essence of super-
celestiall spirits, the which no-
thing, no nor the very Angels
can either utter or conceive^m, ^{m 1 Cor. 2. 9.}
or understand, or know: thou
perfectly art knowneⁿ to thy ^{n 1 Cor. 13.}
selfe, O Trinitie. ^{12.}

How then doe I know thee,
O Lord God most high^o, above ^{o Psal. 50. 11}
all earth, and above all Heaven,
whom neither Cherubins, nor
Seraphins perfectly do know:
but with the wings of their

Heavenly Meditations,

contemplations they cover his face ^p, which sitteth upon the high and stately Throne, saying, ^q Holy, Holy, Holy, Lord God of Hosts, the whole world is full of thy Glory.

The Prophet was astonished and said, ^r Wo is me, I know not what to say, because I am a man of polluted lips ^r. And my heart was astonished, and I said likewise, ^r Wo is mee for speaking, because I am a man of polluted lips. Yet I said, I knew thee.

Notwithstanding, woe to them, Lord, who are tongued-tied when they should speake of thee. For they which babble much ^r are made mute without thee.

And I, O Lord my God ^r, will not be still: because thou hast made mee ^u, and lightned me ^x, and found mee. So that I know thee ^y, because thou hast inlightned me ^z.

But

1. Booke 157 Chap. 31.

written by St. Augustine.

But how doe I know thee?

Doubtlesse I know thee in my selfe. I know thee not as thou art in thy selfe^a, but as thou art to mee; yet not without thee, but in thy selfe. For thou art the light which hast inlightned mee^b.

^a 1 Cor. 13.
12.

^b John 1. 9.

For as thou art to thy selfe, thou art knowne to thy selfe alone^c: but as thou art to mee, according to thy Grace, thou art knowne to me.

^c 1 Cor. 13.
12.

But what art thou to me? O mercifull God^d, tell me thy miserable servant, for thy mercies sake tell mee what thou art to me ward? Say unto my soule^e, I am thy salvation: hide not thy face away from me, O Lord, lest I die.

^d Exo. 34. 6.

^e Psal. 35. 1.

Suffer me to speake with thy mercie, mee I say, earth and ashes^f: Suffer mee to speake with thy mercie. For great is thy mercy toward me^g.

^f Gen. 18. 27.

^g Psal. 115. 2.

H 5 I will

Heavenly Meditations,

I will speake unto my God,
albeit, I am but dust and
ashes.

h Gen. 18. 27.

i Exod. 34. 6.

Tell me thy humble servant,
O mercifull God, tell mee thy
miserable servant, for thy mer-
cies sake tell me, what art thou
to me-ward?

k Psal. 18. 13.

Thou also didst thunder from
Heaven^k with a mightie voyce
into the inner eare of my heart:
thou brakest my deafnesse, so
that I heard thy voyce: thou
didst inlighten my blindnesse,
and I saw thy light: and knew
how that thou art my God!

l Psal. 16. 2.

Therefore did I say, I knew
thee, because I knew that thou
art my God, I knew thee to be
the only very God^m, and whom
thou hast sent Jesus Christ.

m Iohn 27. 3

The time was when I knew
thee not. But woe worth that
time, when I did not know
thee: wo worth that blindnesse,
when I did not see thee: woe
worth

written by St. Augustine.

Worth that deafnesse, when I
did not heare thee. Then blind,
deafe, and ougly as I was, I
sought upon those faire things
which thou hast made.

Yet even then thou wert
with mee, but I was not with
thee: and those kept me far off,
from thee, which could not
have beene without thee.

Thou hast inlightned mee,
O light of the world, so that n John 1.
I have seene thee, and loved
thee. For no man doth love
thee, but he sees thee: And no
man doth see thee, but he which
loves thee.

It was late before I loved
thee, O beaurie so ancient, and
yet so fresh; late was it before
I loved thee: But woe worth
that time when I loved thee
not.

CHAP. 32.

Heavenly Meditations,

CHAP. 32.

*The faith or beliefe of a true
Christian most notably
described.*

hGen.
iExo
Ioh. 1. 4.

O My light^a, I praise thee for
lightening mee, whereby
I know thee.

But how doe I know thee? I

know thee to be a God alone^b,
a living God^c, a true^d God, my
Creator^e.

I know thee to be the Maker

both of Heaven and Earth^f,

of all things visible and invisi-

bles, a very God^h, Almightyⁱ,

Immortall^k, Invisible^l, Incom-

passable^m, Unlimitableⁿ, Ever-

lasting^o, To whom none can

approach unto^p, nor compre-

hend^q, nor finde out^r, who art

Unchangeable^s, Unmeasure-

able^t, Infinite, the beginning

of all Creatures, be they visible

or invisible, by whom all things

were

written by St. Augustine.

were created, through whom
all the elements doe consist:
Whose Majestie, as it never
had beginning y, so it shall ne-
ver have end z.

I know thee to be one God^a,
alone^b, the true God^c, name-
ly, the eternall Father^d, Son^e,
and Holy Ghost^f; three Per-
sons^g, indeede, but one simple
substance and unparted nature;
The Father made of none; the
Sonne of the Father alone;
the Holy Ghost of the Father
and of the Sonne; alwayes
without either beginning^h, or
endⁱ.

A Trinitie, yet but one one-
ly^k, and very God^l, Omnipot-
ent^m, the only beginning of all
thingsⁿ, Maker of all creatures
both visible and invisible, spiri-
tuall and temporall.

Which by thine Almighty
Power at the beginning didst
of nothing make together both
creatures

y Psal.

z Psal.

a Deu.

b Psal.

c Ion.

d Mat.

e Ion.

f Ma.

g Ma.

h Prov.

i Psal.

k Deu.

l Ch.

m Eze.

n Iohn.

Heavenly Meditations,

creatures spirituall and corpo-
 rall; that is to say, angelicall
 and worldly, and afterward
 the humane as a middle na-
 ture, consisting of body and
 spirit.

I know and confesse Thee,
 God the Father to be unbegot-
 ten; Thee, God the Son to be
 begotten of the Father; Thee,
 God the holy Ghost the Com-
 forter, to bee neither made,
 nor begotten.

With my heart I beleeye un-
 to righteousness, and with
 my mouth I confesse unto sal-
 vation, this Holy, and single
 Trinitie in three coequall con-
 substantiall, and coeternall Per-
 sons, to be a Trinitie in Unitie,
 and an Unitie in Trinitie.

I know Thee Jesus Christ our
 Lord, to be a true God, the
 onely begotten Son of God,
 and the Creator, Saviour,
 Redeemer not of mee onely,
 but

written by St. Augustine.

but also of al mankind: whom ^{a Rom. 3. 24.}
I acknowledge to bee begotten of the Father ^a before all ^{a Psal. 2. 7.}
worlds, God of ^b God, light ^{b Ioh. 8. 42}
of light, very God ^d of very ^{d Ioh. 1. 4. 5.}
God, begotten ^e, not made, being of one substance ^f and coeternall ^{f Heb. 1. 3.}
with the Father and ^g the holy Ghost, by whom all things at the beginning were made ^h. ^{h Ioh. 1. 3.}

Stedfastly beleeving, and truly confessing, that thou Jesus Christ, the onely begotten Sonne of God ⁱ, for our Salvation ^k, by the consent of the whole Trinitie tookest flesh, and wert conceived by the Holy Ghost of the Virgin Mary ^l, and wert made very man ^m, of a reasonable soule, and humane flesh subsisting. ^{l Mat. 1. 18.} ^{m Ioh. 1. 14.}

Thou for so much as in respect of thy Godhead, being the onely begotten Sonne of God; thou couldest neither suffer,

Heavenly meditations,

n 1 Tim. 1. 17 suffer, nor dye ⁿ, through thine
 exceeding love wherewith thou
 o Ephes. 2. 4. hast loved us ^o; thou the verie
 same Sonne of God for all
 that, becamest subject to suffer-
 rings ^p, and mortalitie ^q, in re-
 spect of thy manhood; and O
 onely Sonne of God, for the
 r Mat. 1. 21. salvation of mankinde ^r, didst
 suffer death ^s upon the wood of
 the Crosse ^t, to save us, from
 u Col. 1. 12. everlasting death ^u.

Thou the Authour of light
 descendedst into hell ^x, and like
 a glorious Conquerour rosest
 y 1 Cor. 15. 4 againe the third day ^y, taking
 to thee againe thy sacred body,
 which for our sinnes had lien
 in the sepulchre, and quickning
 it according to the Scripture ^z,
 the third day, that thou mightest
 place the same at the right
 hand of the Father ^a.

For thou the very Sonne of
 God, taking againe unto thy
 selfe the substance of our flesh,
 that

1. Booke 165 Chap. 32.

written by St. Augustine.

that is to say, the soule and humane body which thou tookest of the glorious virgin ^b, art ^{b Luk. 24. 39} ascended up above all the heavens, and mounted above the orders of Angels ^c, where thou ^{c Mat. 16. 19.} sittest at the right hand of God the Father ^d, and where as the ^{d Act. 2. 34.} fountaine of life is ^e, the light ^{e Psal. 36. 9.} which none can attaine unto ^f, ^{f 1 Tim. 6. 15.} and the peace of God which passeth all understanding ^g. ^{g Phil. 4. 7.}

There we doe worship thee, there we doe beleewe thee to be very God, and very man; confessing God to be the Father ^h, ^{h 1 Cor. 1. 3.} and from thence we looke that thou wilt come a judge in the end of the world ⁱ, to judge both ^{i Act. 10. 42.} the quicke and the dead, and to render to all men, good & bad, according to their deeds ^k, which ^{k Ro. 14. 10.} they have done in this life, either reward or punishment, according as every one is worthy, rest or torment.

For

Heavenly Meditations,

For all men, even as many as have received soules in their humane flesh which they had in this world, shall rise at that day through the sound of thy power: that whole man may receive either the glory of heaven ^m, or the painc of hell ⁿ, according to their deserts.

Thou art our resurrection, and the life it selfe ^o, whom we looke for, even the Lord Jesus Christ our Saviour ^p. who shall change our vile body, that it may be fashioned like unto his glorious body. I know thee the holy Spirit, both of the Father and the Sonne, to bee one God ^q, and a very God ^r, proceeding alike from them both ^s, of one substance ^t, and coeternall with the Father and the Sonne, our Comforter ^u, and Advocate ^x.

Which camest downe in the likenesse of a Dove ^y upon the same

written by S. Augustine.

same God, and our Lord Jesus Christ^z, and shewedst thy selfe upon thine Apostles in fierie tongues^a. Which also even from the beginning hast instructed with the gift of thy grace all the Saints and chosen of God, and opened the mouths of the Prophets^b, that they might declare abroad the wonderfull mysteries of the kingdom of God; who also together with the Father and the Sonne, of all the Saints of God art worshipped and glorified. Among whom I the sonne of thine handmaid^c doe glorifie thy name, because thou hast enlightened me.

For thou art the very light, the true light, the fire of God^d, the master of the Spirit^e; which by thine oymntment teachest us all truth^f, the Spirit of truth^g, without which it is impossible to please God.

For

^a 1 Cor. 13.

^a AG. 1. 1. 2.

^b 1 Cor. 12

10

^c Ps. 116. 16.

^d AG. 23.

^e 1 Cor. 13. 7.

^f 1 Joh. 2. 27.

^g 1 Joh. 4. 16.

Heavenly Meditations,

For thou thy selfe art God of
 God, and Light of Light, un-
 speakably proceeding from the
 the Father of Lights ^h, and
 from his Sonne ⁱ our Lord Iesu
 Christ ^k, with whom thou
 raignest, and art glorified most
 singularly, being of one sub-
 stance, coequall, and coeternall
 with them, in the essence of one
 and the same Trinitie.

I know the Father ^l, Sonne ⁿ,
 and holy Ghost ⁿ, to be one ^o, a
 living ^p, and a very God ^q, three
 I confesse in Persons ^r, yet but
 one in essence : whom I ac-
 knowledge, worship, and glo-
 rifie with my whole heart ^s,
 being the true God ^t, the only
 God, Holy ^x, immortall ^v, in-
 visible ^z, unchangeable ^a, whom
 no man can either attaine un-
 to ^b, or finde out ^c.

This God I acknowledge to
 be one Light, one Sonne, one
 Bread, one Life, one Happines,
 one

^h 1 Sam. 2. 17.ⁱ Iohn 3. 16.^k 2 Cor. 1. 3.^l Mat. 11. 25.^m Iohn 8. 41ⁿ 2 Cor. 13.^{13.}^o 1 Iohn 5. 7.^p Iohn 17. 3.^q Ier. 10. 10.^r Mat. 3. 16.^{17.}^s Deut. 6. 5.^t 1 Thes. 1. 9.^u Esai. 37. 16.^x Lev. 11. 44.^y 1 Tim. 1. 17^z Ioh. 1. 12.^a Mal. 3. 6.^b 1 Tim. 6. 16^c Iob 23. 8, 9.

written by St. Augustine.

one Beginning, one End, one
 Creator both of Heaven and
 Earth ^a; by whom all things do
 live ^c, by whom all things sub- ^{d Gen. 1. 1.}
 sist ^f, by whom all things are ^{e Ad. 17. 23.}
 governed ^g, ruled ^h, and quick- ^{f Col. 1. 16.}
 ned, both the things in Heaven ^{g 1 Efd. 4. 38}
 and the things in Earth; and ^{h Neh. 9. 6.}
 things under the Earth ⁱ, beside ^{i 1 Tim. 5. 7.}
 whom there is no God, neither
 in Heaven nor in Earth ^k. Thus ^{k Esai. 45. 5.}
 know I thee, O Lord God, who
 knowest me ^l, thus know I thee. ^{l Sam. 16. 7.}
 Through the faith which thou
 hast inspir'd to me, I know thee
 O my light ^m, the sight of mine ^{m Mich. 7. 8.}
 eyes, O Lord my God ⁿ, the ^{n Psal. 7. 15.}
 hope of all the ends of the
 earth ^o, the joy rejoycing my ^{o Psal. 65. 5.}
 youth, and the good sustaining
 mine age.

For in thee O Lord, all my
 bones rejoyce, saying, O Lord,
 who is like to thee; among the
 gods who is like to thee ^p? Nor ^{p Exo. 25. 11.}
 that whom the hands of men
 have

Heavenly Meditations,
have made; but thou who hast
made the hands of men.

The Idols of the Nations are
silver and gold, even the
workes of mens hands; so is
not hee which made man. All
the gods of the people are
idols: but the Lord made the
Heavens.

Let those gods which made
not the Heavens, and the earth
perish from the earth, and from
under these Heavens: but let
both Heaven and Earth praise
him which created both earth
and Heaven, Amen.

CHAP. 33.

*A confession of Mans
wretchednesse.*

WHO is like unto thee, O
Lord, among the gods
who is like unto thee, so glorious
in holinesse, fearefull in
prayes, doing wonders! Long thou

written by St. Augustine.

was it ere I knew thee, O true
light ^b, long was it ere I knew ^b *John 1.4.9.*
thee.

There was a great and darke
cloud before my vaine eyes: so
that I could not behold the Sun
of Righteousnesse, nor the light
of the truth.

I, a childe of darknesse ^c, was ^c *1 The. 5. 5.*
wrapped in darknesse, I loved
darknesse, because I knew not
the light. Blinde I was, and I
loved blindnes: after darknesse
I followed through darknesse.

Who brought mee thence,
where I blinde wretch, fate in
darknesse, and in the shadow of
death ^d? Who tooke me by the ^d *Luk. 1.7.9.*
hand, to lead mee out? What
was he which inlightned me? I
sought him not, yet sought hee
me out: I called him not, but he
called me. What was he? Even
glorious it was, O Lord my God ^e, *Psal. 7.1.3.*
mercifull and mercifull ^f, even *Psal. 86.15.*
Long thou Father of mercies ^g, and *2 Cor. 1.3.*
God

Heavenly Meditations,

God of all comfort. Even thou
it was, my Lord God most ho-
ly^h, whom I confesse with all
mine heart praising thy Name.

b. Rev. 16. 5.

I fought not thee, yet thou
soughtest me; I called not up-
on thee, but thou calledst mee.
For thou hast called mee by
thine owne Name. With a

i. Psal. 18. 13.

mightie voyce thou hast thun-
deredⁱ from above into the in-
ward eare of mine heart, saying

k. Gen. 1. 3.

Let there bee light^z, and light
was made: insomuch as the
great cloud vanished away, and
the darke mist which had cove-
red mine eyes melted, whereby
I saw thy light, and knew thy
voyce, and said:

l. Psal. 7. 1. 3.

m. Luk. 1. 79.

Of a truth Lord, thou art my
God^l which brought mee out
of darknesse^m, and from the
shadow of death, and hast cal-
led mee into thy wonderful
light, so that now I see, thanke
to thee my inlightner therefor

Am

1. Booke 173 Chap. 33.

written by S. Augustine.

And I look'd backe, and saw
the darknesse wherein I had
bin, and the darke dungeon,
wherein I had lien, whereat I
trembled, was afraid, and utte-
red these words:

Woe, woe worth the darke-
nesse wherein I lay; woe woe
to that blindnesse in which I
could not see the light of Hea-
ven: woe, I say, to mine old
ignorance, when I knew not
thee O Lord:

I thanke thee, O mine en-
lightner, O my Saviour, I n Iohn 1.9.
thanke thee for enlightning me; o Luk. 31.69
whereby I know thee.

Late it was ere I knew thee,
O ancient Truth: late it was p Iohn 14.6.
ere I knew thee, O eternall
Truth. Thou wert in the light,
and I was in darknesse: I knew
thee not, because I could not
be enlightned, but by thee; and q Iohn 9.
without thee there is no light.

I. Booke 174 Chap. 34.
Heavenly Meditations,

CHAP. 34.

*A consideration of Gods
Majestie.*

^a Lev. 11. 14. **O** God most Holy^a, of in-
estimable Majestie, God of
^b Dent. 10. 17 Gods^b, and Lord of Lords,
^c Eccl. 43. 9. who art most wonderfull^c, and
canst neither bee conceived in
thought, nor expressed by
^d Eccl. 43. 30 word^d; of whom all the An-
gels in Heaven doe stand in
feare; whom all the dominati-
^e Rom. 5. 11. ons and thrones doe adore^e,
and at whose presence all po-
wers doe shake; whose might
and wisdom is infinite; which
upon nothing hast laid the
^f Ezec. 11. 1. foundation of the earth^f, and
^g Psal. 33. 7. gatherd the waters of the sea to-
^h 1 Cor. 6. gether^g in the aire as in a bottle.
ⁱ Lev. 11. 44. **O** Lord most mightie^h, most
^j 1 Sam. 2. 2 holyⁱ and puissant^k, God of all
^k 1 Cor. 15. 50 flesh^j, at whose presence hea-
^l 1 Pet. 3. 1 ven and earth doe flie^m, and

1. Booke 175 Chap. 34.

written by Sr. Augustine.

at whose beck all the elements
doe obey; let all thy creatures
worship and prayse thee.

n Psal. 148. 1.

And I the Son of thine hand-
maid ^o, through thy faith doe
bow the necke of mine heart
under the feete of thy Majestic,
ycelding thee most humble
thanks for vouchsafing of thy
mercie to enlighten me, O true
light ^p, O holy light, O won-
derfull light, which inlightnest
not only every man that com-
meth into this world ^o, but also
the eyes of the Angels in Hea-
ven.

o Ps. 116. 16.

p Iohn 1. 4.

q Iohn 1. 9.

Lo, I see now, thanks to thee;
Loe, I see the light of Heaven;
the lightsome Beames of thy
countenance doe now shine
upon the eyes of my minde, and
comfort all my bones.

Oh that it were fully made
perfect within mee! O Father
of light, increase it; increase
I pray thee, that light which
I 2 shineth

Heavenly Meditations,

shineth upon mee ; inlarge it,
yea, doe thou enlarge the same,
I beseech thee.

What is this I feele? what fire
is this which warmeth mine
heart? What light is it which
spreadeth out such glorious
beames upon my minde?

O fire which alway burnest,
and art never quenched, set me
on fire! O light which alway
shinest, and art never dimmed,
inlighten me! Would to God
I were inflamed by thee.

O Sacred fire, how sweetly
dost thou burn! how secretly
dost thou shine! how desirous
bee they still to burne, whom
thou inflamest?

Woe to them whom thou
dost not inflame. And woe to
to them whom thou dost not
inlighten: O true light, light-
ning the whole World with
thy light.

Woe to the blinde eyes that
behold

written by St. Augustine.

behold not thee, the Sunne
 which giveth light both to
 Heaven and Earth: woe to the
 dazeling eyes, which cannot see
 thee: woe to the eyes which
 turne aside and will not see the
 veritie: and woe to the eyes
 which will not turne aside from
 regarding vanitie. For the eyes † Psal. 119 37
 that are used to the darkenesse,
 cannot looke directly upon the
 beames of the most glorious
 truth^u, neither can they judge u Iohn. 3. 19.
 of the light, whose dwelling is
 in darkenesse. For they see no-
 thing but darknesse, they love
 and allow of darknesse, and go-
 ing from darkenesse to dark-
 nes, they know not where they
 fall. Miserable are they which
 forgoe they wot not what: but
 more miserable are they which
 know what they lose, which fall
 with open eyes, and geedowne
 quicke x into the pit of Hell. x Iacob. 1. 16.

O most happie light, whom

Heavenly Meditations,

none see but they which have pure eyes : blessed are the pure of hearty, for they shal see God. O purging vertue, purge me ^z, heal the sight of mine eyes, that with a sound sight I might behold thee, whom none but such as have pure eyes can behold.

I beseech thee, O light, unap-
 a ¹ Tm. 6. 16 proachable ^a, take away by thy Glorious Beames the scales which a long time have dim'd the sight of mine eyes, that stedfastly I may behold thee, and
 b ¹ Plal. 36. 9 see light in thy light ^b.

Thankes bee to thee, O my
 c ¹ Mic. 7. 8 light ^c, loe I see now, O Lord, I beseech thee, inlarge thou my sight : open mine eyes ^d that I may see the wonders of thy Law; who art terrible out of
 d ¹ Plal. 119. 8 thy Holy places ^e.

Loe, thanks to thee my light, I see now, yet through a glasse darkely ^f. But when shall I see thee face to face ^g? When
 f ¹ Cor. 13. 12
 g ¹ Rev. 22. 4 comes

written by St. Augustine.

comes that day of gladnesse
and joy ^h, wherein I shall enter ^{h Cant. 8. 11.}
into the place of thy wonderfull
tabernacle ⁱ, even to the glorie ^{i Psal. 42. 4.}
of God, that I may see thee face
to face ^k, and be satisfied in de- ^{k Rev. 1. 4.}
fire ⁱ? ^{i Psal. 42. 2.}

CHAP. 35.

*The longing and thirst of the
Soule after God.*

AS the Hart brayeth for the
rivers of water ^a: so panteth ^{a Psal. 42. 1.}
my soule after thee, O God.

My soule thirsteth after thee, ^{a.}
God, the well of life ^b: when ^{b Psal. 36. 9.}
shall I come and appeare before
thy presence ^c? ^{c Psal. 42. 2.}

O fountaine of life ^d, O veine ^{d Psal. 36. 9.}
of living waters: when shall I
come unto that water of Thy
sweetnesse out of a desert, wilde
and warry Land: that I may see
thy power and thy glory, and

I 4 quench

Heavenly Meditations,

quench my thirst through the waters of thy mercy?

I thirst Lord; Thou art the Well of life ^e, O fill me: I thirst Lord, I thirst even for thee the living God ^f. O when shall I come, and appeare before Thy presence!

Thinkest thou that I shall see that day? I say that day of gladnesse and joy ^g, that day which the Lord hath made ^h, for us to rejoyce and be glad therein.

O! that is a glorious and goodly day, lasting ever, never at an end ⁱ, wherein I shall heare the voyce of joy ^k, and thanksgiving: when I shal heare it said, Enter into thy Masters joy ^l: Enter into that everlasting joy, into the house of the Lord thy God, whereas great things be ⁿ and unsearchable, and marvelous things without number: Enter into the joy without sorrow ^o, containing everlasting joy,

^e Psal. 36.9.

^f Psal. 42.2.

^g Cant. 3.11.

^h Psal. 118.24

ⁱ Rev. 21.25.

^k Rev. 19.1.

^l Mat. 25.21.

^m Psal. 51.12.

ⁿ Job 5.9.

^o Rev. 7.15.

written by St. Augustine.

joy, whereas every good thing
is p, and no evill at all: whereas
every thing which thou woul-
dest have is, and nothing which
thou wouldest not have. p 1 Cor. 2.9.

There shall be the living life q, q Rev. 11.4.
the sweet life, the lovely life, the
life alway to be thought upon.
There shall bee neither enemy
to assault, nor inticement to
carry away; but soveraigne
and sure securitie, and secure
quietnesse, and quiet joyfulness,
and joyfull blessednesse, and
blessed everlastingnesse, and
everlasting happinesse, and the
happy Trinitie, and Unitie of
Trinitie, and Deitie of Unitie,
and blessed sight of Deitie r, r 1 Cor. 13.
which is the Masters joy t. t Mat. 25.

O joy above joy! O joy sur-
passing all joy! beside which
there is no joy, when shall I en-
ter into thee, that I may see my
God t, whodwelleth in Thee! t Rev. 12.4.
I will goe thither and behold

Heavenly Meditations,
this marvellous vision.

But what keepes me backe?
Alas, that my freedome must
yet longer be kept from me. O
nipping sorrow, how long shall
it bee said to me, Where is thy
Godⁿ? how long shall it bee
said to mee, Waite, and waite
again? And now, Lord, what
waite I for^x? doe not wee, O
Lord, my God^v, waite for the
Saviour^z, even our Lord Jesus
Christ, who shall change our
vile bodie, that it may bee fa-
shioned like unto his glorious
bodie? Wee looke when the
Lord will returne from the
bride-house, to bring us unto
his marriage^a.

u P^al. 42. 3.

x P^al. 30. 7.

y P^al. 7. 1. 3.

z Phil. 3. 20.

a Rev. 22. 2.

b Rev. 22. 17.

c 2. Cor. 4. 2. 7.

d P^al. 43. 2.

* Come Lord Jesus^b, come
quickely. Come Lord Jesus
Christ, come and visite us in
peace; come and deliver us out
of prison^c, that with perfect
hearts wee may rejoyce in thy
presence^d; O come Jesus our
Savi-

1. Booke 183 Chap. 35.

written by St. Augustine.

Saviour e: thou whom all nations doe so long for, shew thy face, and we shall be safe. O my light^f, and my redeemer^g, come bring my soule out of prison^h, that I may praise thy holy Name.

^e Phil. 3. 20.

^f Ioh. 1. 4. 9.

^g Iob 19. 25.

^h Psal. 42.

How long shall I wretch bee tossed in the flouds of my mortallnesse, crying unto thee O Lord, and yet cannot be heard!

O Lord, hearken how I cry unto thee out of this great sea; and bring me unto the haven of everlasting happinesse.

Blessed are they who having passed out of the perill of this sea, have found grace to arrive before thee the safest harbour. Yea, blessed are they indeed, who have escaped from sea to shore; from exile to their countrieⁱ, from prison to the palace; enjoying their wished rest^k.

ⁱ Heb.

^k Rev. 7.

Blessed are they, who being crowned

Heavenly Meditations,

1 Rev. 2. 10.

crowned with the garland of
endlesse glory^l, which in this
world they sought for by ma-
ny tribulations^m, doe now joy
and rejoyce everlastinglyⁿ.

m Act. 14. 22.

n Rev. 21. 4.

o Rev. 14. 13.

p Mat. 25. 34.

q 1 Pet. 5. 4.

r 1 Pet. 1. 4.

s Rev. 21. 33.

t Phil. 4. 7.

u Rev. 14. 13.

v Rev. 15. 10.

w Tim. 2. 11.

O happy indeed yea three
and foure times happy are they
which quite delivered from all
miseries^o, doe possesse the
kingdome of honour^p, and are
sure of the uncorruptible crown
of glory^q.

O everlasting kingdome^r, O
kingdome worlds without end,
whereas light is, which alway
lasteth^s, and the peace of God
that passeth all understanding^t,
in which the soules of the saints
do rest^u, & whereas everlasting
joyes shall be upon their heads,
where they shall obtaine joy
and gladnesse, and sorrow and
mourning shall flie away^x. O
what a glorious kingdome is it,
where all thy Saints doe reigne
with thee^y, O Lord, clothed
with

1. Booke 185 Chap. 35.

written by St. Augustine.

with light as with a garment z, z Psal. 104. 2.
having the crowne of precious
stones upon their heads!

O Kingdome of everlasting
blisse, where thou God the
hope of the godly ^a, and the a 1 Tim. 1. 1.
Diadem of glory, art seen of thy
Saints face to face ^b, rejoycing b 1 Cor. 13.
them on all sides with thy peace, 12.
which passeth all understand-
ing ^c.

There comfort endlesse ^d, c Phil. 4. 7.
mirth without mourning; d Esai 35. 10.
health without sicknesse; way
without wearisomnesse; light
without darkenesse; life with-
out death; and all goodnesse
without any evill is.

There youth never commeth
to age, life dieth not, beauty pa-
leth not, love cooleth not, health
decaieth not, joy withereth not.

There neither paine is felt ^e; e Rev. 7. 15.
neither groning heard; neither
sadnesse seene: there alway they
enjoy pleasure; and evill there
is

Heavenly Meditations,

is never feared. Because happi-
nesse is there enjoyed, which is
to see the face ^f of the Lord of
Hosts ^g for evermore.

f Rev. 2. 4.

g Psal. 48. 8.

Wherefore happie are they
whom God hath fetched out of
this wretched life, unto so great
joyes. Unhappie are we which
saile through the waves of
this sea, and by these dangerous
gulfes. Unhappy, I say, are we
whose life is in banishment^h,
and whose way is perilousⁱ, we
continue as yet in the streames
of water, sighing after thee the
haven of the sea.

h Heb. 11. 14.

i Iob 7. 1.

k Heb. 11. 14

l Rev. 21. 4.

m Psal. 42. 1.

n Iob. 8. 42.

o 1 Tim. 1.

O our country ^k, O our quiet
country, we ken thee as farre off,
wee salute thee out of this sea,
we sigh after thee ^m out of this
vale, and with teares we tugge
hard to come unto thee, O
Christ, God of Godⁿ, the hope
of mankinde^o, our strength and
refuge, whose brightnesse doth
inlighten our eyes as farre off, as
the

1. Booke 187 Chap. 35.

written by St. Augustine.

the beame of the sea starre doth
in the darke clouds of the ra-
ging sea, that wee may bee di-
rected unto thee the haven of
rest.

O Lord, with thy right hand
governe thou our ship by the
sterne of thy crosse, that we pe-
rish not in the waves, and that
the tempest of water drowne
us not, nor the deepe swallow
us up: but with the hooke of
thy crosse draw us backe unto
thee our onely comfort, whom
wee behold as farre off, as the
morning starre, almost with
weeping eyes, looking for us
upon the shore of the celestiall
countrie.

Behold we whom thou hast
redeemed ^p, we I say thy bani- ^p *Pla. 35. 10.*
shed as yet ^q, whom thou hast ^q *Heb. 11. 14.*
redeemed with thy precious
blood ^r, cry unto thee; Hear ^r *1 Pet. 3. 18.*
us, O God of our Salvation, the
hope of all the ends of the
earth,

Heavenly Meditations,
earth, and of them that are farre
off in the sea.

1 Psal. 65. 5.

We abide in the troublesome
sea, and thou standing upon the
shore beholdest all our dangers:
O save us, we pray thee, for thy

2 Psal. 44. 26.

Names sake.

Give us grace, ô Lord, among
these dangers to hold and keep
such a course, that each perill
escaped, wee may come safe
unto the Haven both with
shippe and merchandise. A-
men.

CHAP. 36.

*Againe touching the glorie of
our celestiall country.*

WHerefore when we shall
come to Thee the Well
of wisdom, unto thee the la-
sting light, unto thee the light
which cannot be extinguished,
so that wee may see thee, not
through a glasse darkely, but
face

3 1 Cor. 13. 12

written by St. Augustine.

face to face, then shall our desire
be satisfied. For there shall bee
nothing without us to be wi-
shed for, but thou, O Lord, the
soveraigne goodnesse^b; who ^b 1am. 1. 17.
wilt bee the reward of the bles-
sed, the Diadem of their glory,
and the everlasting joy upon
their heads^c, bringing peace un- ^c Esa. 35. 10.
to them both inwardly and
outwardly in thy peace which
passeth all understanding ^d d Phil. 4. 7.
There we shall see thee^e, love ^e 1 Cor. 21. 4.
thee, and praise thee.

In thy light we shall see light:
for with thee is the well of life^f: ^f Psal. 36. 9.
and in thy light wee shall see
light.

And what manner of light?
A light unmeasurable, a light
without bodie, uncorruptible,
incomprehensible, a light which
faileth not^g, a light unquench- ^g Esa. 35. 10.
able, unapproachable^h, uncreate, ^h 1 Tim. 6. 16
a true light, an heavenly light;
which lighteneth the eyes of
Angels,

Heavenly Meditations,

Angels, which confirmeth the strength of the righteous, which
 i Iam. 1. 17. is the light of lights, and the
 k Psal. 36. 9. fountaine of life^k, which is
 none other thing, but even
 l Psal. 7. 1. thou, O Lord my God^l.

For thou art the light in
 m Psal. 36. 9. which light we shall see light^m,
 that is thy selfe in thy selfe in
 the brightnesse of thy counte-
 nance, when wee shall see thee
 n I Cor. 13. 13 face to faceⁿ.

What is it to see thee face to
 face, but even, as the Apostle
 o I Cor. 13. 13 saith^o, To know even as I am
 knowne: to know thy truth
 and thy glory?

To know thy face is to know
 the power of the Father; the
 wisdom of the Son; the mer-
 cie of the holy Ghost; and the
 single and simple essence of the
 glorious Trinity.

For to see the face of the li-
 p Mat. 16. 16 ving God^p, is the chiefest hap-
 pinesse, the joy of Angels, and of
 all

1. Booke 191 Chap. 36.

written by St. Augustine.

all Saints q, the reward of eternall life r, the glorie of the spirits f, everlasting joy t, the crowne of glorie u, the garland of felicitie x, rich tranquillitie y, the goodly peace z, inward and outward delectation a, the Paradise of God b, Celestiall Jerusalem c, the blessed Life d, perfect Happinesse e, the joy of perpetuitie, the Peace of God, which passeth al understanding f

q Nat. 25. 27.

t 1am. 1. 12.

f Rom. 8. 18.

t Esai. 35. 10.

u Rev. 2. 20.

x 1 Cor. 9. 24

y Heb. 3. 18.

z Rev. 14. 13

a Revel. 7 15

b Luk. 23. 43.

c Gal. 4. 26.

d Gal. 6. 8.

e Esai. 35. 10.

f Phil. 4. 7.

This is full happinesse indeed and all the glory of man, even to see the face of his God g: to see him that made Heaven and Earth h: to see him that hath made man i, that hath saved man k, that hath Glorified man l.

g 1 Cor. 13.

12.

h Gen. 1. 1.

i Gen. 1. 26.

k Phil. 3. 20.

l Rom. 8. 30.

Man shal see God in knowing him; like him in loving him: and prayse him in possessing him. For hee shal bee the heritage of his people m, of his holy people, of the people whom

m Psal. 28. 9.

Heavenly Meditations,

n Gal. 3. 13. whom he hath redeemedⁿ. He shall be the possession of their felicitie, he shall be the reward, and recompence of their hope.

o Gen. 15. 2. I will be saith he o, thine exceeding great reward. For great things besecme a great Person.

In good sooth, O Lord my God p, thou art much greater than all gods q, and thy reward is exceeding great r.

p Psal. 7. 1.
q Exod. 18.
r.

r Gen. 15. 1. Neither art thou great, and thy reward little: but as thou art great, so is thy reward great. For thou art not one thing, and thy reward another.

But thou thy selfe art exceeding great; thou thy selfe art an exceeding great reward: Thou thy selfe art both the crowne and the crowner: the promise, and the promiser: the gift, and the giver: the rewarder^t, and the reward of everlasting blisse.

t Rev. 2. 7.

Thou

written by St. Augustine.

Thou art then the Crowner,
and the Crowne, O my God,
and the Diademe of mine ho-
nour adorned with Glorie, the
brightnesse comforting, the
light renewing, thy glorie ador-
ning, my great hope, the desire,
and thing desired ^u from the ^u Psal. 42. 1.
heart of all saints.

Thy sight therefore is all the
recompence, all the reward, all
the joy which we looke for.

For this is eternall life; this I
say, is thy wisdom: this is
eternall life ^x, that wee know ^x Iohn 17. 3.
thee to be the onely true God,
and whom thou hast sent Jesus
Christ.

So that when wee shall see
thee ^y the onely true God ^z, li-
ving ^a, Almighty ^b, Simple, In-
visible ^d; who can neither bee
contained ^e, nor comprehen-
ded ^f; and thine onely begotten
Sonnes, of one substance with
thee ^h, and coeternall, even
Jesus

^y 1 Cor. 13.^{12.}^z Deut. 6. 4.^a Mat. 16. 16.^b Gen. 35. 11^c Psal. 86. 10.^d Col. 3. 15.^e Iob 25. 8.^f Ier. 32. 18.^g Iohn 3. 16.^h Heb. 1. 2.ⁱ Heb. 13. 8.

Heavenly Meditations,

k Rom. 1. 1. Jesus Christ our Lord k, whom
 l Iohn 6. 29. thou didst send into the world l
 for our salvation in the power
 of thy holy Spirit: three Per-
 sons m, and but one in sub-
 stance: an holy n, and God
 alone o, beside whom there is
 no God p, then wee shall have
 what now wee seeke, namely,
 eternall life o, everlasting glo-
 ry r, which thou hast prepared
 for them which love thee s, and
 laid up for them that feare thee
 t: and wilt give to them which
 seeke thee u, I say, which conti-
 nually do seeke thy face.

And thou, O Lord my God
 which didst take me out of my
 mothers bowels x, which re-
 commended me into thy hand,
 suffer mee not any more, I be-
 seech thee, to bee distracted so
 on every side: but bring mee
 from outward things unto my
 selfe: and from my selfe unto
 thee, that mine heart may alway

say

1. Booke 195 Chap. 36.

written by S. Augustine.

say unto thee, My face hath sought thee out: Lord I will seeke thy face ^y, the face of the ^y Psal. 27. 8. Lord of hosts ^z, wherein all the ^z Psal. 59. 5. everlasting glory of the Saints consisteth.

The sight whereof is eternall life, and the everlasting glory of the Saints.

Wherefore let mine heart rejoyce, that it may feare thy Name. Let the heart of such as seeke the Lord ^a, rejoyce: but ^a Psal. 24. 6. much more the heart of such as finde him.

For if there be joy in seeking, how great shall bee the joy in finding? wherefore I will alway earnestly seeke thy face, yea uncestantly will I seeke the same, if haply the gate and doore of righteousness may bee opened unto me ^b, that I may enter into ^b Psal. 118. my Masters joy ^c. This is the ^c Mar. 25. 28. gate of the Lord ^d: the righteous shall enter thorough the ^d Psal. 118. same. ^{20.}

CHAP.

1. Booke 196 Chap. 37.
Heavenly Meditations,

CHAP. 37.

*A Prayer unto the Holy
Trinitie.*

^a Mat. 3. 16.

O Blessed Trinitie, Three ^a,
coequall and coeternall
Persons, one ^b very ^c God, Fa-
ther ^d, Sonne ^e, and the Holy
Ghost ^f, which alone inhabitest
the Eternitie ^g, and the Light
that no man can attaine unto ^h :
who hast made the earth by
thy Power ⁱ, and rulest the
world by thy Wisedome.

^k Esai. 6. 3.

^l Deut. 7. 21.

^m Exod. 20. 5

ⁿ Psal. 119. 5.

^o Exod. 34. 6.

^p Psal. 8. 1.

^q Exod. 15.

^r 11.

^r Deut. 6. 5.

^s Deut. 6. 3.

^t Luk. 3. 21.

Holy, holy, holy ^k, Lord
God of Hosts, dreadfull ^l and
mightie ^m, and righteous ⁿ, and
mercifull ^o, and wonderfull ⁿ,
who art to be prayesd ^q, and to
be loved ^r.

One God ^s, three Persons ^t,
one Essence, Power, Wisedom,
Goodnesse, and one undivided
Trinitie: Open to mee, which
call unto thee, the gate of righ-
teousnesse ^u,

written by St. Augustine.

teousnesse^u, and when I am ^{u Psal. 118. 8}
come in, I will praise the Lord.

Loe, most honourable hous-
holder, I a poore begger knock
at thy doore; command the
doore to bee opened unto mee
which knocke, who hast said^t, ^{x Mat. 7. 5}
Knocke and it shall be opened.

For doubtlesse the groanes of
my pained bowels, and the crie
of the teares of mine eyes
knock at thy gate, O most mer-
cifull Father.

O Lord, my whole desire is
before thee^y, and my sighing ^{y Psal. 38. 9}
is not hid from thee.

O Lord, hide thy face no
longer from me^z, neither cast ^{z Psal. 37. 9}
thy servant away in displeasure.

Most mercifull Father, heare
the complaint of thy Son, and
reach him thine helping hand,
that it may bring me out of the
horrible pit^a, out of the lake of ^{a Psal. 40. 3}
misericordie, and from the myrie
clay, that I perish not in the
K fight

Heavenly Meditations,

fight of thy pittifull eyes, and
in the presence of thy bowels
of mercie: but may escape unto
thee my Lord God ^b, that I
may see the riches of thy King-
dome, and evermore behold
thy face ^c, and sing prayſes to
thine holy Name.

^b Psal. 7. 1.

^c 1 Cor. 13.
32.

O Lord, which doſt won-
derous things ^d, comforteſt
mine heart through the remem-
brance of thee, and in lightneſt
my youth, caſt me not off in that
time of mine age ^e, but rejoyce
all my bones, and renew
my ſtrength like
the Eagles.

^d Psal. 71. 18.

^e Psal. 71. 9.

FINIS

A
RIGHT CHRISTIAN
TREATISE,

Entituled
S^t. AVGVSTINES
P. R A Y E R S.

Published in more ample sort than
yet hath beene in the English tongue: purged
from divers superstitious Pointes and
adorned with manifold places
of the S. SCRIPTURE;

By THOMAS ROGERS.
Whereunto is annexed Saint
AVGVSTINES
P S A L T E R.

Translated and quoted by the same
THO. ROGERS.

Chm I Thes. 5. 17.
Pray, continually. Bell

LONDON,
Imprinted by P. K. for the Company of
STATIONERS. 1635.

RIGHT CHRISTIAN
TREATISE.

ST. AUGUSTINES
FLA.

7. The British have no objection to
the presence in the English language; but they
have divers instructions pointing out
wherever with many old places

By Thomas Nelson

WATERBURY, CT. 06708

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Fr. 2204

1992



To the Christian Reader, S.

IN this place both to
satisfie thee (beloved)
and that thou also the
better mayest (if it
please thee) answer
mine adversaries, I thinke it my part
to shew the reasons of my transla-
ting, correcting, and adorning this
Booke. For some perhaps to translate
that which is once done already,
will thinke it vanitie, to amend that
which no godly man would ever en-
terprise to correct, will judge it pre-
sumption, and to adorne that which
was (though often imprinted) yet
never so put forth, will deeme it cu-
riositie. And so I shall bee counted
vaine for my translating, over bold
for my correcting, and very curious
for my quoting this booke. It stands
mee therefore upon to shew the

The Preface

causes of doing what I have done; wherein I will bee the more brieft, because else-where a I have somewhat touched the generall points: and what there I have spoken, hath apt relation unto this place.

a In the Epistle dedicatorie before S. Augustines private talke with God: also in the second Epistle before the imitation of Christ. Causes why this Booke was translated, being in English before.

And first for my translation, to overpasse in silence the well acceptation of Saint *Augustines* private talke with God, by the godly zealous, for whose sake I did bestow my paines, and the approbation of the same by y^e honorable of famous memorie M. secretary *Wilson*, for whose judgment sake chiefly, which I knew was very learned and sound, I chose him to be a Patron thereof, sufficient causes both to encourage me to goe forward, and to cleare me from all suspicion either of vanitie, presumption, or curiositie for doing as I have done, I say, the rather I put this booke into English, for that I saw the other, before in our Vulgar tongue (whosoever was the translator of the same, or what coppie soever the Printer followed) was very unperfect; as by comparing this my translation with the other in English,

unto the Reader.

lish, and both with the Latine copy
may easily appeare. And therefore
that neither the aduersarie might
have just occasion to carpe, nor the
Godly to complaine, henceforth,
that it is not perfected, I thought
good, faithfully to translate the same.
Furthermore, were nothing at all
(as more than halfe was) left out,
yet good cause I had to translate it,
both because of the errours therein
contained, which were necessarily
to be corrected, and of the manifold
sentences of Holy Scripture com-
prehended therein which were
needfull to be quored. So that both
that the Godly might not be either
affected, or offended by the one,
and that many might bee allured to
read, and in reading confirmed by
the other, I tooke the translation
thereof upon me: for otherwise nei-
ther could the faults bee rightly a-
mended, nor the places duely ap-
plied.

Secondarily, my correcting of Causes of
this booke, I have hope no good correcting
man will mislike. For I did it not this booke.
rashly of presumption, but with the

The Preface

testimony of a good conscience,
with the warrant of God his Word,
and after the example too of such,
who for doing the like are not dis-
praised. For if the Spirit of God
command us, *To trie every spirit b,*
to trie all things, and to keepe that
which is good c, to doe all things unto
edification d, not unto the destructi-
on of soules; and if both those noble
and good men of Berea, did examine
the Doctrine even of the Apostles
themselves e, and divers godly men
in our age have tried, and purged
the writings of other men, and that
to the great benefit of the Church,
and their owne commendation: I
trust I am not blame-worthie for
trying, and for choosing that which
good is, and refusing that which
either might infect, or be offensive
to the godly; but should doe very
ill, both against God, against man,
and against my conscience too, if I
did not so; having both so holy a
Commander to obey, and so worthy
examples to imitate. Again by the
censure even of any indifferent
judge, I may with as good, and bet-

ter

unto the Reader.

rer Authoritie either quite omit, or Christianly convert that which is ill unto good purpose, than some evil disposed persons either altogether leave out, or wickedly change that which good is to the ingrafting of ill opinions, as did both *Jo. Baptista Ficklerus* a Papist, in his handling that booke intituled, *De jure Magistratus in Subditos*: & also, *Jo. de Alos* another Papist, in corrupting the holy Psalmes of *David*, and applying them most sacrilegiously unto the *Virgin Mary*. And thus briefly for my correction in generall.

Now furthermore would bee ^{What things} shewed particularly what I have corrected. corrected, how I have corrected the same, and why. The places which I have corrected, be either manifestly erroneous, or scapes unwittingly (for so charitie and circumstances will me to judge) committed.

Of the former sort bee prayers ^{Faults manifestly erroneous.} which tend either to make workes meritorious, as where among other things petition is made by the Author, that he may *Amando mala sua redimere* f, and have teares granted, f *Med. cap. 1*

The Preface

- g Med.ca.40** *Quæ peccatorum possint dissolvere vincula g:* or to make Saints intercessors for us, as doth this prayer unto the house of God, *Tu dic, tu roga Deum,*
h Med.ca.20 *ut dignum me faciat participationis gloriæ tuæ h:* againe unto the same house of God, *Adjuvent me merita tua, subveniant pravitati meæ sanctæ & purissimæ orationes tuæ quæ ineffi-*
i Med.ca.20. *caces apud Deū nullatenus esse possint i:* so doth this, *Da mihi effectum petitionis & desiderii mei, intercedente, & orante, & impetrante gloriosa virgine, genetrice tua Maria domina mea, cum*
k Med. c.25. & cap.36. *omnibus sanctis k:* and this, *Da mihi gratiam lacrymarum, &c. propter merita, & orationes eorum, qui tibi placuerunt, & devotissimè servierunt l:*
l Med.ca.36. and this especially, *Exaudi nos Trinitas sancta, & conserva ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per suffragia Apostolorum, per constantiam Martyrum, per fidem confessorum, per castitatem Virginum, & per intercessionem omnium Sanctorum, qui tibi*
m Med.c.40. *placuerunt ab initio mundi m:* or praierers finally either unto the dead, as is both the whole foure and twentieth chap.

unto the Reader.

chap. after the Latine copy, & these
also in another placeⁿ, *Sancta & im-* n Med. c. 40.
maculata Virgo, Dei Genetrix, Maria,
& Mater Domini nostri Jesu Christi,
intervenire pro me digneris apud illum,
cujus meruisti effici templum. S. Mi-
chael, S. Gabriel, S. Raphael, S. chor
Angelorum, Archangelorum, Patriar-
charum, atq; Prophetarum, &c. vos
rogare praesumo, ut pro me culpabili ip-
si Deo supplicare dignemini, quatenus
de faucibus diaboli, & de morte perpe-
tua merear liberari: or praers for the
dead, as this is, Praesta domine, &c.
defunctis fidelibus requiem sempiter-
nam o. Againe, p Omibus etiam o Med. c. 40.
Christianis defunctis adjutorium pra- p Med. ca. 40
stare digneris, & defunctis fidelibus
absolutionem & requiem sempiternam
per aeterna secula.

Of the later sort be these especi- Scapes un-
ally, & such like words in one chap- wittingly
ter q, *Respice clementissime rex qui* committed.
patitur, & reminiscere benignus pro q Med. c. 6.
quo patitur, &c. Candet nudum pectus
rubet cruentum latus, tensa avent vis-
cera, &c. and these and such like in
another r. Ego inique egi, in poena r Med. cap. 7.
multaris, ego crimen edidi, tu torture
sub-

The Preface

subjiceris, ego superbivis, tu humiliaris, ego tumui, tu attenuaris, &c. Such is the whole 19. chap. in a manner after the Latine copy: and finally, so be these and such like (for to recite all the words, I thinke it not convenient) in another *¶ Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conversationem hominum, &c. Utinam cum felice Joseph Dominum meum de cruce deposuissem, aromatibus condiissem, in sepulchro collocassem, &c.* In which my correction, I have had speciall care to leave as little out as might bee: and therefore did I thinke it better to change to good purpose that which is contrary unto the Christian faith, where aptly I could so do, than quite to omit whatsoever was amisse. In which respect I have changed the 24. Chapter after the Latine Copy, in my translation the 23. which is a prayer unto Saints, as also these words, *Propter merita & orationes, &c.* and applied them unto Christ. The other errours I have quite left out. Likewise among the scapes, some things I have omitted, and some

¶ Med. ca. 41.

Manner of
correcting
this booke.

¶ Med. ca. 36.

unto the Reader.

Some things I have changed, I have omitted the whole 19. chap. in the Latine copy, which is the cause I have one chapter lesse in my translation, than is in the Latine, and also these words, and the rest tending to the like effect *u. Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conversationem hominum, &c. Utinam cum felice I. h. dominum meum de cruce deposuisssem, aromatibus condiuisssem, in sepulchro collocasssem, &c.* That which I have altered are the rest specified before: the onely difference betweene the Latine copy and mine in those places is, for that I turne the present tense into the preterperfect tense, which agreeth to the truth.

It remaineth now that I doe yeeld the reasons why I have corrected these fautes. And first for the errors: the chiefeft causes of my correcting them was, for that they be contrary to Scripture, and might both infect the simple, and coole the zeale even of the strong: but another was, because I saw many places in this Booke did overthrow them quite.

u Med. ca. 41

Speciall reasons of correcting the errors and escapes in this booke.

The Preface

x Aug. prayer
c. 38. p. 193.

y Aug. praier
c. 39. p. 201.

z Aug. praier
c pag. 22.

a Aug. in the
same Chap-
ter pag. 21.

b Aug. praier
c. 8. p. 35.

c Aug. praier
p. 31.

quite. As first the places for merits
are overthrowne, as by the other, so
especially by these, I acknowledge
that no penance can satisfie for my
sinnes x: and againe, If thou exami-
nest my righteousnesse, lo, I stink like a
dead carrion y. Secondly, interces-
sion unto Saints, with praying unto
the dead is overthrowne by these
and such like places, what other in-
tercession would I direct unto thee, but
even him z, who is the reconciliation
for our sinnes, and sitteth at thy right
hand making request for us? For what
is it to call unto the truth in truth a,
but even to call unto the Father in the
name of the Sonne (not of Saints?)
There is nothing behinde to adde: for
I have sent mine whole hope unto
thee b, I have directed thy beloved
Sonne mine Advocate unto thee, and I
have sent thy glorious Childe to bee a
Mediator betweene mee and thee: I
have sent, I say, an intercessour, through
whom (not through Mary, or any
other Saint) I hope to get pardon.
For what is more acceptable c, than to
call upon the begetter in the name of
his only begotten, to moue the Father to
mercy

unto the Reader.

mercy in the recordation of his Sonne,
to mitigate the wrath of the king
through naming of his deare childe, &c?

Thirdly, praying that the faithfull
departed out of this life may have

rest, is also in divers places over-
throwne, as where it is said d, Happy d Aug.praier
is the soule which departing from the e.22.p.87.

earthly body goeth directly into hea-
ven, secure it is and quiet, &c. O hap-

pie are all thy Saints, O Christ, which
have passed over the Sea of this mor-

tality e, and attained unto the haven e Aug.praier
of perpetuall quietnesse, security and c.23.p.90.

peace, where they are at rest, and al-
wayes joyfull and merry! And there-

fore considering this contrariety of
the Author, I thought it best to pub-
lish those things which were conso-
nant to the true Faith, and to omit
whatsoever favoured either of he-
resie or superstition.

And for the escapes, I am to yeeld
the same reason, which I have given
for my correcting the errours. For
as they for the most part, be contra-
ry unto the Scriptures, so be divers
places in this Booke, as easily I could
shew against them. I except onely
the

The Preface

the scapes contained in the 41 chapter after the Latine copy: the which, as also the other scapes and errours, I am perswaded were the Author living, he would gladly either amend himselfe, or suffer them to bee reformed. I often make mention of the Latine copie, because that hath one chapter more than this hath, which commeth to passe by leaving out the 19 chapter.

Causes of
quoting this
booke with
places of
Scripture.

Thirdly, and last of all, I have adorned this Booke with places of Scripture, both to shew from whence that which good is, both is and ought to be taken: and also to move the zealous Christian the more earnestly to reade this Booke. For when it is apparant, that prayers and meditations be derived out of the pure fountaine of Gods holy Word, many are not a little not onely pricked forward to the reading, but also strengthened and comforted much in minde, when they doe reade them.

Which being so, I trust thou wilt accept my travell in good part, and at the leastwise read this Booke as dili-

unto the Reader.

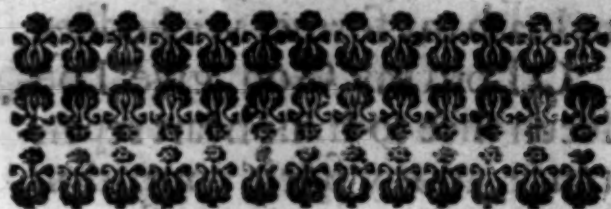
diligently now, being both made perfect, corrected and adorned, as earst thou hast done, when it neither had so many praiers in it by halfe as now it hath, nor was so pure from error, nor so authoris'd with the warrant of Gods Word for the comfort of the soule as now it is.

And thus I commend both thee and my selfe into his hands who hath not onely made, but also redeemed us for his owne glory and praise.

*The 10. of June,
An. 1581.*

Yours in Christ,

THO. ROGERS.



A right Christian Treatise, containing many holy and heavenly Meditations:
Written, as it is thought,
by that reverend Father,
St. Augustine.

CHAP. I.

*A prayer unto Almighty God
for Grace to lead a new life
according to Gods ho-
ly Word.*



Lord my God, give mee Grace, Psalm 7. 3.
from the
very bottom of mine
heart to desire thee;
in desiring, to seek thee; in see-
king, to finde thee; in finding,
to love thee; in loving, utterly
to

2 St. *Augustines Prayers.*

to loath my former wickednes.

O Lord my God, give I beseech thee to mine heart repentance, to my spirit contrition, to mine eies a fountain of teares, to mine hands liberalitie unto the poore.

b Psal. 5. 2.

O my King b, quench in mee the desires of the flesh, and inflame within my brest the fire of thy love.

g Eccl. 3. 4.

d Mat. 20. 21.

c Mat. 11. 21

Drive away from me the Spirit of pride c, O my Redeemer d, and of thy mercy bestow upon me the treasure of thy humility.

f Luk. 9. 56.

O my Saviour f, remove from my minde the rage of wrath, and graciously give mee the shield of patience.

g Gen. 1. 16.

Plucke even from the very roote of mine heart the rancour of malice, O my Creator g; and make me to enjoy the sweetnes of a quiet minde.

h Mat. 6. 9.

Give me (O most loving Father h) a sound, a right hope, and a constant love.

St. Augustines Prayers. 3

O my Governourⁱ, drive away farre from me all vanitie; ^{i EccL.23.8.}
and suffer me to have neither an
unconstant minde, nor a wan-
dring heart, nor a scurrillous
mouth, nor a proud looke, nor
a greedy belly, nor a standring
tongue, nor itching eares after
curiositie, nor a covetous minde
after riches *, nor polling hands ^{k Psal. 119.}
to abuse my power, nor ambi-
tious motions to get vaine glo-
ry: let both cursed hypocrisie,
and poysoned flattery, and
proud contempt of the poore,
and violent oppression of the
weake, let both burning cove-
tousnesse, and cankered envie,
with damnable blaspheming of
thy Name, bee alwayes farre
from me thy servant.

O my Makerⁱ, make a large ^{l Psal. 139.8.}
distance between me and rash-
nesse, between me and wicked-
nesse, betweene mee and fro-
wardnesse, betweene mee and
unquietnesse, betweene mee
and

4 St. *Augustines* Prayers.

and idleneſſe, betweene mee
and drowſineſſe, betweene mee
and blockiſhneſſe.

Grant that my heart prove
not blinded, my ſenſes obſti-
nate, my manners ſalvage: but
let me delight in goodneſſe, and
follow counſell; and never
looſe the bridle to my tongue,
nor cruelly make a prey of the
poore, nor violently oppreſſe
the weake, nor unjuſtly flander
the innocent, nor negligently
regard inferiours committed to
my charge.

Finally, let mee uſe neither
crueltie towards my ſervants,
nor treacherie toward my
friends, nor violence upon my
neighbours. O my God, my
mercifull God^m, even through
thy beloved Sonne I beſeech
thee, give mee grace to exerciſe
my ſelfe in the workes of mer-
cy, and in godly cogitations,
namely, to weepe with them
that weepe^o, to inſtruct ſuch
as

m Pſal. 59. 17

o Ephel. 2. 18

o Rom. 12.

15.

St. Augustines Prayers. 5

as goe astray p, to helpe the
afflicted q, to cherish the poor r,
to comfort the sorrowfull s, to
releeve the oppressed, to nou-
rish the hungrie, to refresh
them which mourne, to forgive
my debtors t, to pardon them
which have hurt mee, to love
them which hate me x, to render
for evill good y, to despise
none z, but to honour all a, to
imitate the vertuous b, to shun
the wicked c, to embrace ver-
tue d, to flie sinne e, in adversity
to be patient f, in prosperitie to
be continent, to set a watch be-
fore my mouth g, and a seale of
wisdom before my lips, to de-
spise earthly h, and to covet
after Heavenly things i.

Amen.

p James 5.9.

q Mat. 25.33

r Elai. 58.7.

s Mat. 25.35.

t Mat. 6.12.

u Rom. 12.

19.

x Mat. 5.44.

y Rom. 12.19

z Prov. 14.21

a Rom. 12.10

b 1 Cor. 11.1

c Prov. 4.14.

d Psal. 5.9.

e 1 Per. 3.9.

f Rom. 5.3.

g Ecc. 32.26.

h Phil. 3.7.8.

i Col. 3.1.2.

CHAP.

6 St. Augustines Prayers.

CHAP. 2.

An accusation of mans unworthinesse, and a commendation of Gods infinite Mercie.

^a Gen. 1. 29.

THUS my Maker^a, I have asked much, and yet have deserved nought.

I confesse, yea alas I confesse that not onely I deserve not those blessings which I doe require, but also doe deserve many exquisite torments^b.

^b Iob 10. 8.

^c Mat. 21. 21.

^d Luk. 23. 40.

Notwithstanding, even publicans^c, harlots and theeves^d, who in a moment pluckt from out the jawes of the enemy, are taken into the armes of the Shepherd, doe embolden me to doe as I doe.

^e Gen. 1. 1.

^f Psal. 148. 1.

^f Rev. 15. 3.

For albeit thou O God, Maker of all things^e, art wonderfull in all thy workes^f, yet art thou most wonderfull in the works

St. Augustines Prayers. 7

workes of mercie : therefore
didst thou say by one of thy
servants g: His mercies are over ^{g Psal. 14. 19.}
all his works.

And although thou speakest
this but of one, yet wee trust it
is meant of thy whole people :
My loving kindnesse will I not
take from him ^b. For thou de- ^{h Psal. 71. 14.}
spisest none, thou castest none
away, thou abhorrest no man,
unlesse it bee him who madly
abhorreth thee. Hence it is, that
being moved, thou strikest not ;
but if they surcease, thou pow-
rest thy blessings upon them
which provoke thee.

O my God, the horne of my
salvation ⁱ, and my refuge, I, ^{i Psal. 18. 21.}
wretch that I am, have provo-
ked thee : I have done evill in
thy sight; I have stirred up thine
anger : I have deserved thy
displeasure, I have sinned, and
thou hast suffered : I have of-
fended, yet thou bearest with
mee.

L

If

8 St. *Augustines* Prayers.

^{k Ecc. 11. 2. 1.} If I repent thou sparest^k, if
^{l Luk. 15. 10.} I returne, thou embracest^l, yea,
beside all this, though I deferre,
thou waitest.

Thou reclaimest him which
wandereth, thou inviteest him
that resisteth, thou lookest for
him that sleepeeth, and him thou
embracest which returneth.

^{m Mat. 7. 7.} Thou teacheest the ignorant,
thou comfortest the pensive,
thou liftest up from destruction
after a fall, thou givest to him
that asketh^m, hee that see-
keth, findeth thee, and thou
openest to him which knock-
eth.

^{n Psal. 13. 46.} Loe, O Lord God of my sal-
vationⁿ, what I should say for
my selfe I know not, and how
I may answer, I am ignorant:
without thee there is no refuge,
from thy sight no secret place
can hide^o, thou hast shewne
^{o Psal. 139. 7} mee a way to live well^p, and
^{p Deut. 10.} given mee knowledge how to
walke, thou hast threatned me
hell

St. Augustines Prayers. 9

hell fire q, and thou hast promi- q Ezek. 18.
sed the glory of Paradise^r. 13.

Now O Father of mercies, ^{r Rom. 2. 10.}
and the God of all comfort, ^{f 2 Cor. 1. 3.}
pierce my flesh with thy feare,
so that by fearing I may escape
such things as thou dost threa-
ten; and restore to me the joy
of thy salvation^t, that by lo- ^{t Psal. 51. 12.}
ving I may taste of the felicitie
which thou hast promised^u. ^{u 1 Cor. 2. 9.}

O Lord, my rocke and my
fortresse^x: my God, my refuge ^{x Psal. 71. 3.}
and my Saviour^y; put thou in ^{y Psal. 18. 2.}
my remembrance the things
which I should conceive of
thee, teach me by what words
I may call upon thee, instruct
me with what good workes I
may please thee.

For I know, indeed, I know
one good worke, wherein thou
art much delighted; and ano-
ther which thou dost not de-
spise. Thy sacrifice is a contrite
spirit^z; a contrite and a broken ^{z Psal. 51. 17.}
heart, O God, thou dost not
despise.

L 2 O my

10 *St. Augustines Prayers.*

^a Psal. 11. 2. O my God mine helper ^a, enrich mee with these thy gifts, with these defences arme thou me against the enemy; let this bee the water to quench the flames of sinne, reach out thy goodnesse this refuge against the passions of my desires.

O Lord God, the strength of ^b Psal. 140. 7 my salvation ^b, let mee not bee of that number which for a time beleeve, but when temptation commeth, goe backe ^c.

^c Luk. 3. 18. Cover thou mine head in the day of battell ^d, O mine hope in affliction, and my salvation in the time of trouble ^e.

^e Psal. 27. 1. Thus, O Lord my light and my salvation, what I neede, I have asked, and what I feare, thou art privie of; but my conscience gnaweth, and the secret cogitations of the heart reproveth my boldnesse, and what love ministreth, feare scattereth, zeale stirreth up, feare checketh, my wicked deedes strike

St. Augustines Prayers. 11

strike a terrour, but thy goodnesse maketh bold, thy mercy encourageth, my wickednesse keepeth me backe: and to say more truly, the fantasies of vices come fresh into my remembrance, which beat backe the boldnesse of presumptuous minds.

CHAP. 3.

A complaint of a sinner, whose prayer GOD heareth not in regard of his disobedience.

FOR hee that is 'worthy hated, how can hee require mercie! hee which hath deserved paine, how can hee desire glory!

He provoketh the judge, that laying satisfaction for his offence apart, sueth to be honoured with rewards. Who so is condemned to punishment, is too bold with the King, if

12 *St. Augustines Prayers.*

hee seeke to bee crowned with
an undeserved garland. That
foolish childe doth provoke
the swete affection of his lo-
ving Father unto wrath, that
after reproaches offered, will
usurpe the dignitie of inheri-
tance, before hee have repented
him of his fault.

^a Mal. 2. 10.

O my Father ^a, why call I in-
to minde what I have done? I
have deserved death, and I beg
life. I have moved my King ^b,
whose assistance impudently I
doe crave: I have despised the
Judge ^c, and yet rashly I beseech
him to be mine helper. Proud-
ly I have refused to heare my
Father, whom notwithstanding I
presume to have mine
helper. Woe is me, how late do
I come! alas alas, how slowly
doe I hasten! woe is mee, be-
cause I run after wounds, refu-
sing being whole to avoide the
darts. I have neglected to fore-
see the dayes, but now am
troubled

^b Psal. 5. 2.

^c Iob 9. 15.

St. Augustines Prayers. 13

troubled, standing at dearhs doore. I have encreased my wounds, because I have not feared to adde sin unto sinne.

With a fresh wound I have embrued my scarres, because I have augmented mine old sins by my daily transgressions, and what God by his medicines had healed, I by my franticke scratching have opened.

The skin, which going over the wounds did hide the disease through the breaking out of the corruption, is become rotten in as much as wickednesse used againe, made the mercy once granted to be of none effect.

For I know it is written, At what time soever the righteous man shall commit wickednesse all his righteousness which he hath done, shall not be mentioned. Now, if the righteousness of a righteous man, d Ezek. 18. 24. through sinne shall bee forgotten, how much more shall the

L 4 repen-

14 St. *Augustines Prayers.*

e Prov. 26. 11
f 1 Pet. 2. 12.

repentance of a sinner turning
again unto wickednesse? How
often have I as a dog returned
unto the vomit^e, and like a sow
wallowing in the mire^f? I ac-
knowledge, because for mee
particularly to remember all,
it is impossible, I have taught
many, to sinne, which knew not
what sinne meant: many that
were bent to sinne, I have per-
swaded thereunto: such as have
resisted, I have compelled, and
have consented to them as
have gone about wickednesse.
Snarcs I have laid for them
which have kept the right way,
and have made a pit for such as
have sought the same; yea, I
made no conscience of com-
mitting sinne, and feared not
to forget thy Lawes.

g E'dr. 1. 36.

h Job. 14. 17.

But thou a righteous Judge,
sealing mine iniquitie up as in
a bag^h, lookest narrowly unto
all my paths, and numberest all
my steppes.

Thou

S. Augustines Prayers. 15

Thou hast held thy peace,
thou hast alway beene silentⁱ, ^{i Psal. 50. 51.}
thou hast beene patient a long
time: but, out alas, one day
thou wilt cry like a woman in
travell^k. ^{k Esai. 41. 14}

CHAP. 4.

*How God the righteous Iudge
should be feared.*

O Lord God of gods^a, of^{a Deut. 18.}
great kindnesse^b, I know^{17.}
how thou wilt one day ap-^{b Ioel. 2. 13.}
peare^c: I know thou wilt not^{c Acts. 1. 11.}
keepe silence^d, at what time the^{d Psal. 50. 5.}
fire shall devour before thy
face and a mighty tempest in-
crease about thee: when thou
wilt call the heaven above, and
the earth to judge thy people:
and lo, all my sinnes shall bee
laid open^e, before so many^{e Cor. 4. 5.}
thousand people, and not onely
all my wicked deeds, but also
all mine evill thoughts and
words shall be manifest before

16 *St. Augustines Prayers.*

all the companies of Angels.

So many Iudges then shall I, wretch, stand before, as have excelled in well doing. So many shall give sentence to my confusion, as have shewed me examples to live uprightly. So many shall bee witnesses to convince mee, as have both instructed mee with their godly exhortations, and provoked mee unto imitation by their righteous dealing.

O my Lord, I know not what to say; I cannot tell what answer to make: and being now in extreme perill, my conscience troubleth, my secret cogitations torment, my covetousnesse fettereth, my pride accuseth, mine envie hateth, my lust inflameth, my riotousnesse troubleth, my gluttonie shameth, my drunkennesse confuteth, my detraction reareth, my discord parteth, my anger disquieteth, my lightnesse

St. Augustines Prayers. 17

nesse dissolveth, my sloth oppresseth, my hypocrisie deceiveth, my flatterie breaketh, my favour listeth up, my slander pricketh me.

Behold my deliverer from the fierce nations, behold with whom I have lived, with whom I have studied, with whom also I have kept promise from the day of my birth.

The studies which I delighted in, doe now condemne me, which once I praised, dispraise me now. These are the friends upon whom I rested, the teachers to whom I listned, the masters whom I served, the counsellors whom I beleaved, the citizens with whom I dwelled, the companions whom I consented unto.

Alack my King and my God
f, that my freedome is so long kept from me. Alack, O my light
g, that I have remained with the dwellers of Kedar^h. And
seeing

^f Psal. 5. 2.

^g Psal. 27. 1.

^h Psal. 120. 5.

18 S. *Augustines Prayers.*

seeing holy *David* hath saide,
i Psal. 120. 6. Too longⁱ; how much more
may I wretch say, My soule
hath too long been a stranger?

k Psal. 118. 1. 2 O God my strength^k, in thy
fight shall none that liveth bee
l Psal. 143. 2. justified^l. My trust is not in the
sonnes of men. Whom wilt
m Rom. 3. 20 thou finde righteous^m, if thou
judge without mercy? And un-
lesse in favour thou prevent the
wicked, there will not be to
glorifie the good.

For I doe beleeve, O my sal-
n Psal. 88. 1. vationⁿ, which thing I have
heard, how that thy bountiful-
nesse leadeth mee unto repen-
o Rom. 2. 4. tance^o, the sweet words of thy
mouth have sounded in mine
eares, No man can come unto
mee, except the Father which
p Ioh. 6. 44. sent me draw him p.

Now, because thou hast taught
me, and mercifully endewed me
with this knowledge, from the
bottome of mine heart, and
with all the power of my mind,

St. Augustines Prayers. 19

I humbly pray thee, O Almighty Father, with thy most wel-beloved Sonne q; and thee sweet Sonne with the most chearefull Comforter r, I beseech thee draw me s, so that I may runne after thee by the savour of thy good Oyntments.

q Mat. 3. 7.

r Ioh 14. 16.
s Psal. long. 1.
vers. 1, 2, 3.

CHAP. 5.

*A prayer unto God the Father
through his Sonne Ie-
sus Christ.*

VNto thee doe I call a, O God, even unto thee doe I call. For, thou art neere unto all that call upon thee, to all that call upon thee in truth b.

a Psal. 18. 3.

b Ps. 145. 18.

c Ioh. x. 14. 6.

Because thou art the truth c, teach me I beseech thee of thy goodnesse; O holy truth, teach mee to call upon thee in truth. For of my selfe I am ignorant how to doe so d: but mine humble request is, O blessed veritie, to be taught of thee.

d Rom. 8. 26.

For

20 *St. Augustines Prayers.*

For to be wise without thee,
e 1 Cor. 1. 20 is but foolishnes; but to know
f Ioh. 17. 3. thee^f, is perfect wisedome.

Instruct me in thine heavenly
 wisedome; and teach me in thy
g Psal. 119. 12 statutes^g. For I verily doe be-
 lieve that he is blessed, whom
 thou chastisest, O Lord, and
h Psal. 94. 1. teacheest in thy law^h.

My desire is to call unto thee,
 now grant, I pray thee, I may
 doe so in truth.

What is it to call unto the
 truth in truth, but even to call
 unto the Father in the name of
i Ioh. 15. 11. the Sonne? Then, holy Father,
k Ioh. 17. 6. thy word is the truth^k: the be-
l Psal. 119. 16 ginning of thy word is truth^l,
 for this is the beginning of thy
 words, that the Word was in
m Iohn 1. 1. the beginning^m.

In that very beginning I wor-
 ship thee the chiefe beginning.
 In that same very word of truth,
 I call unto thee the perfect
 truth; in which thou the very
 same truth, direct mee in thy
 truth,

truth, and teach me.

For what is more acceptable than to call upon the begetter, in the name of his onely begotten? to move the Father unto mercie, in the recordation of the Son; to mitigate the wrath of the King, through naming of his deare childe.

So have the guiltie bin wont to be delivered out of prison; the fettered loosed: and such as have been adjudged to the death, have not onely been pardoned, but gotten beside extraordinary favour, while they have expressed their tender affection toward a dearly beloved childe to angrie Princes; finally, so have trespassing servants escaped punishment at their Masters handes, even through the intercession of their sweet sons. Even after the like sort by the tender love of thine Almighty Sonne, I humbly beseech thee, O Almighty Father,

22 S. *Augustines Prayer.*

Father, bring my soule out of
 n Psal. 14. 7. prison n, that I may prayse thy
 Name. By thy coeternall, and
 o Ioh. 3. 16. onely Sonneo, I pray thee de-
 18. liver mee from the chaines of
 sinne; and through the inter-
 cession of thy Son, that sitteth
 now at thy right hand, restore
 me unto life, to whom mine
 owne deserts doe threaten a
 deadly sentence.

For what other intercessour
 should I direct unto thee, but
 even him which is the reconcili-
 p I Ioh. 2. 2. ation for our sinnes p, and sit-
 teth at thy right hand making

q Rom. 8. 34. request for us q?

Behold mine advocate with
 thee God the Father r; behold
 r I Ioh. 2. 1. the most high Priest, which
 s Heb. 6. 1. needeth not to be sanctified by
 t Heb. 9. 11, the bloud of any thing t, but
 12. shineth gloriously embrewed
 with his owne bloud; behold
 the sacrifice, holy, acceptable,
 u Heb. 9. 22. and perfect u, offered and recei-
 ved for a sweet smelling sa-

your x;

ut of your x; behold the lambe un- x Ephes. 5. 2.
e thy defiled y, that as a sheepe before y 1 Pet. 1. 19.
and his shearers opened not his
de- mouth z, neither spake a word z Esay 53. 7.
s of when hee was buffeted with
ter- fists a, set upon b, and upbrai- a Mat. 14. 65
teth ded; finally, which did no sin c, b Mat. 26. 67
tore and yet bare our sinnes d, by c 1 Pet. 2. 22.
nine whose stripes wee are healed. d 1 Pet. 2. 24.

CHAP. 6.

*A prayer unto God the Father
for mercie, in respect of the
bitter paines of his
deare Sonne.*

BEhold, loving Father a, thy a Mat. 5. 45.
most loving Sonne, which
hath indured such wicked
things for my sake.

O most gracious Prince b, be- b Eccl. 24. 1.
hold him which hath suffered,
and of thy goodnesse call him
into minde for whom he hath
suffered.

Is not he that innocent one c, c 1 Cor. 5. 21
O my Lord, even the sonne d, d Rom. 8. 31.
whom

24 *St. Augustines Prayers.*

whom thou gavest, to redeeme
 e Gal. 5. 13. thy servant? Is not this the au-
 thor of life, that being brought
 as a sheepe unto the slaughter
 and shewing himselfe obedient
 to thee, even unto the death
 dreaded not to end his life with
 a most cruell death?

Remember, O worker of sal-
 vation, how this is he, whom
 thy will was should be parta-
 k Esa. 53. 3. ker of mine infirmitie^k, not-
 withstanding thou hadst begot-
 I Psal. 1. 7. ten him of thine owne power^l.
 Out of doubt he is a God with
 m Mat. 16. 16 thee^m, which tooke my nature^m
 n Joh. 1. 14. upon himⁿ, and in that flesh as-
 o Luk. 13. 33. cended upon the crosse^o, and
 suffered a most grievous pu-
 nishment.

O Lord my God^p, cast the
 p Psal. 7. 3. eyes of thy Majestie upon the
 worke of thine unspeakeable
 mercy.

Beholde thy sweet Sonne,
 whose whole bodie was stret-
 q Mat. 13. 22. ched forth.

Behold

St. Augustines Prayers. 25

Behold his harmlesse hands ^{r, r Iob 20. 20.}
distilling forth godly bloud:
and being pacified, forgive the
sinnes which mine hands have
committed.

Behold his naked side pierced
through with a sharpe speare ^{f, f Iob. 2. 17.}
and renew me with the holy
fountaine, which I beleewe
flowed from his side.

Beholde his undefiled feete,
that have never stoode in the
way of sinners ^t, but ever wal- ^{t Psal. 1. 1.}
ked in thy law, dented through
with cruell nailes ^u, and make ^{u Iob. 20. 20.}
my paths perfect in thy wayes;
give mee grace to abhorre all
wicked steps; take from me the
way of lving ^x, and grant mee ^{x Psal. 119. 29}
graciously to chuse the way of
truth.

O King of Saints, by this most
holy Saint, by this my Redee-
mery, I beseech thee, make me ^{y Col. 1. 4}
to run the way of thy comman-
dements ^z, that in spirit I may ^{z Psal. 132. 12.}
be knit unto him, which ab-
horred

26 *St. Augustines Prayers.*

horred not to be clothed with
^a Ioh. 1. 4. my flesh ^a.

O mercifull Father, remeniber
how the same thy most deare
Sonne, being a young man,
bowed his white neck with his
^b Ioh. 19. 30. head, and gave up the Ghost ^b.

Behold, O most gracious ma-
^c Psal. 100. 3. ker ^c, the humanitie of thy be-
loved Sonne, and have pittie
upon the weaknes of thy fraile
workmanship.

Behold how his breast be-
came white, his side bloudie,
his bowels dry, his sight dim:
countenance pale, his armes
stiffe, how his legs hung, and
the streame of blessed bloud
watered his pierced feet.

Behold, O glorious Father ^d,
^d Psal. 1. 7. the torne members of thy ten-
derly beloved Sonne, and graci-
ously remember what my sub-
stance is.

Behold the paines of God
^e Ioh. 1. 14. become man ^e; and release the
^f Gen. 1. 26. misery of manthy creature ^f.

Behold.

St. Augustines Prayers. 27

Beholde the punishment of
the redeemers, and forgive the
finnes of the redeemed ^{g Gal. 2. 13.}
^{h 1 Pet. 1. 18.}

Even this is he, O my Lord,
whom thou hast plagued for
the finnes of thy peopleⁱ, not- ^{i Esay. 53. 8.}
withstanding he be thy belo-
ved Sonne, in whom thou art
well pleased^k. This is that in- ^{k Mar. 3. 17}
nocent person, in whom there
was found no deceit^l, and yet ^{l Esay. 53. 9.}
was he reckoned with the trans-
gressors^m. ^{m Esay. 53. 12.}

CHAP. 7.

*A prayer wherein man confes-
seth, how he was the cause
why Christ suffered.*

O Sweet Christ, what sinne
didst thou commit, that
thou shouldest be so judged?
what didst thou commit, that
thou shouldest be so cruelly
handled? What was thy sinne?
what was thy fault, what was
the

28 *St. Augustines Prayers.*

the cause of thy death, what the occasion of thy damnation?

a *Isay 53.4.* For alas, I did the sinne, for which thou didst suffer *a*: I deserved the torments which thou didst indure. O strange judgement, O unspeakeable disposition of thy mystery.

b *Mat. 27.24.* The sinner offendeth, the just is punished *b*; the guiltie transgresseth, the innocent is beaten; the wicked sinneth, the godly is damned; that which the evill deserveth, the good suffereth; the servant doth amisse, the master maketh amends: man committeth sinne, and God beareth the punishment.

c *Ioh. 15. 3.* O ah, how, O Son of God, how hast thou debased thy selfe? How hast thou burned in affection *c*! How farre is thy mercy stretched? How great is thy kindnesse? whither extendeth thy love? whither is thy compassion come?

For

St. Augustines Prayers. 29

For I did wickedly, but thou wert punished ^d; I sinned, and ^d Mat. 8. 7.
thou wert afflicted ^e; I offend, ^e Gal. 3. 13.
thou wert tormented ^f; ^f Mar. 15. 20.
I lifted up my selfe, thou wert humbled ^g; I swelled, thou wert ^g Phil. 2. 8.
brought low ^h: I was disobedient, but thou obediently barest the punishment of disobedience ^m: I served the belly, but ^m Phil. 1. 8.
thou enduredst hunger ⁿ. The ⁿ Mat. 4. 2.
tree allured me unto unlawfull concupiscence: but perfect charitie led thee unto the Crosse ^o. ^o Ephes. 5. 2.
I tasted presumptuously the forbidden fruit: thou sufferedst torments. I delight in meate, thou didst hunger ^p. I enjoy pleasure, ^p Gal. 3. 13.
thou wert pierced with nailes. I feele the sweetnesse of the apple, but thou tastedst the bitterness of gall ^r. *Eva* smiling is ^r Mat. 27. 34.
Mary weeping had compassion upon thee ^s. ^s Mat. 17. 33.
Lo King of glory ^t, thus is mine ^t Ps. 24. 7. 8. 9.
ungodlines, and thy mercy manifest, thus mine unrighteousnesse,

30 St. *Augustines Prayers.*

nesse, and thine innocencie is evident. Now, O my King and my God, what shall I render to thee for all thy benefits toward me? For mans heart cannot conceive the thing which may worthily recompense these thy ample rewards. Can the wit of man finde out any thing answerable to Gods mercie? No it is not for a creature to enterprise to make God amends.

Notwithstanding, O Sonne of God, in this so wonderfull dispensation, something my frailtie is able to doe, namely, if thorough thy visitation the minde being pricked, it crucifie the flesh, with the affections
 x Gal. 5. 24. and the lusts x, which thou having granted, it then beginneth as it were to suffer for thee, because thou also hast vouchsafed
 y Mat. 8. 27. y to die for my sinne z. And so
 z 2 Pet. 2. 24. thorough the conquest of the inner man, it shall bee armed, thou being captaine, unto the
 at-

St. Augustines Prayers. 31

attaining of the outward victory ; in as much as it feareth not, having overcome the spirituall battell, to bee subject for thy sake, to the materiall sword. In which respect the weaknesse of my condition, if it like thy goodnesse, shall be able according to the power it hath, to answer to the greatnesse of the Creator : and this is Heavenly Physicke ; O sweet Jesu ; this is the preservation of thy love. Now I beseech thee by thy wonted mercies, poure that into my wounds, which the melancholy humour of venomous contagion being thrown away, may restore mee againe to my former health ; and having tasted the nectar of thy sweetnesse, may make mee from the very heart to despise the inticements of the world, and to feare none adversitie of the same for thy Name sake ; finally, that I may alwayes bee mindefull of
M thing

32 *St. Augustines Prayers.*

thine everlasting glory, and in that respect abhorre the troubles of this transitory world.

I beseech thee, let nothing seeme sweete to mee without thee: let nothing please me, no worldly things like mee beside thee. Let mee not love that which thou dost abhorre, and let thy good pleasure be all my desire continually.

Let it grieve mee to rejoyce without thee^z, and let mee be glad to be afflicted for thy

^z Ier. 9. 23. ^a Aa. 5. 41. Name sake^a.

Let thy Name bee my joy, and the remembrance of thee my consolation.

Let my reares bee my meate night and day^b, in seeking after thy righteousnessse.

Let the Law of thy mouth be better unto me, than thousands of gold and silver^c.

Finally, let all my care be to please thee, and to resist thy will let me utterly detest.

St. Augustines Prayers. 33

O mine hope ^d, by all thy ^d Col. 1. 27.
mercies I beseech thee, be mercifull to my sinnes ^e. e Psal. 65. 3.

Open mine eares to thy Lawes, and incline not mine heart, I pray thee by thine holy Name, unto evill ^f, that I do not commit wicked workes with men that worke iniquity. f Psal. 141. 4.

Last of all I beseech thee by thy wonderfull humility, let not the foote of pride come against mee ^g; and let not the hand of the wicked move me. g Psal. 36. 1.

CHAP. 8.

*A prayer unto God the Father,
shewing how the passion of his
Sonne was for the reconciliation of man.*

LO, Almighty God ^a, Father ^a 1 Cor. 6. 18
of my Lord ^b, deale graciously, and have mercy on mee I beseech thee. b Eph. 1. 2, 3.

For I have devoutly offered that which I found most pretious:

34 St. Augustines Prayers.

ous: and humbly presented him which I saw was most deare unto thee.

I have concealed nought which I have not revealed unto thy Majestie: there is nothing behind to adde: For I have sent
 e Col. 1. 27. mine whole hope^e unto thee.

I have directed thy beloved
 d Mat. 3. 17. Sonne^d, mine advocate^e, unto
 e I Iohn 2. 2. thee: and have sent thy glorious Childe to bee a Mediator
 f I Tim. 2. 5. betweene mee and thee^f: I have sent, I say, an Intercessor, through whom I hope to get pardon.

In wordes I have sent the
 g Iohn 1. 11. Word^g, which I said was sent
 h Iohn 3. 17. for my sake^h: I have recited also the whole passion of thy most Holy Sonne, which I beleeve suffered to save meⁱ.

I beleeve the Godhead sent of thee^k, tooke upon him mine humanity^l, wherein he thought good to suffer himselfe to bee buffeted^m, bound, spet on, mocked,

St. Augustines Prayers. 35

mocked, yea and crucified,
nayled and pierced too.

I beleeve also the same very
manhood, which was troubled
with the crying of infancie,
wrapped with the swadling
clothes of Childrenⁿ: vexed ^{n Luk. 2.6.}

with the labors of youth, weak-
ned with fasting, afflicted with
watching, wearied with tra-
velling, with scourging, whip-
ped, torne with punishment,
counted with transgressors, he
hath gloriously raised from the
dead, carried into the joyes of
Heaven, and placed the same at
the right hand of thy Maje-
stie^o. He is both my reconciler ^{o Mat. 15. 19.}
and thy reconciliation^p. ^{p Heb. 1.5.}

Consider now both who is
thy Sonne, whom thou hast
begot^q, and who is thy servant ^{q Gal. 3. 13.}
whom thou hast redeemed^t. ^{t Iohn 1. 1.}
Behold the Maker^s, and despise ^{s Psal. 100. 3.}
not thy workmanship^t. Gra- ^{t Iohn 10. 11.}
tiously embrace the shepheard,
and favourably respect the
M. 3 sheepe

36 *St. Augustines Prayers.*

sheepe brought upon his owne
shoulders^u.

^a Luk. 15. 5.

This is that good Shepheard,
which with much and great la-
bour sought the wandering
sheepe over steepe hills; and
dangerous low vallies: and ha-
ving found the same well-nigh
dead through long estraying,
with great joy stoopeth him-
selfe downe, and lovingly ty-
ing it about himselfe, doth lift
it out of the deepe of confusion,
and carrieth it joyfully which
was lost, unto the ninetie and
nine f.

^f Luk. 15. 4.

^g Psal 5. 23.

^b 2 Cor. 6. 18

ⁱ Luk. 15. 4

Behold, O Lord my king g,
God Almighty^h, behold, the
good Shepheard i bringeth
that unto thee which thou did-
dest commit unto his charge.

He tooke upon him through
thine appointment to save man:
and behold, hee hath restored
the same to thee void of all
spot of sinne^l.

^l Titus 2. 14.

Behold thy deare Sonne hath
recon-

St. Augustines Prayers. 37

reconciled the workmanship^m, ^{m 1 Ioh. 2.3.}
 which was estrayed farre from
 thee the mercifull Pastor, fetch-
 eth that to the fold, which the
 greedy devourer ⁿ had hunted
 away. Hee bringeth him into ^{n 1 Pet. 5.8.}
 thy presence, which fled ^o out ^{o Gen. 3.8.}
 of sight through a guiltie con-
 science, that by his maker hee
 might obtaine pardon^p, which ^{p 1 Cor. 1.30}
 of himselfe deserved wrath^q, ^{q Eph. 1.3.}
 and that through such a Cap-
 taine hee might have hope to
 be called home unto his coun-
 trie, to whom nothing was
 due but hell fire in respect of his
 sinne.

I could holy Father ^r, offend ^{r Mat. 6.10.}
 thee of my selfe, but so could I
 not of my selfe please thee. And
 therefore thy beloved Sonne ^s, ^{s Mat. 3.17.}
 my God, became mine helper
 and tooke my nature upon him ^t ^{t Ioh. 1.14.}
 thereby to heale mine infirmi-
 ties ^u, that thence he might of-
 fer to thee the sacrifice of praise, ^{u Esai. 53.4.}
 whence the cause of sinne did

38 *St. Augustines Prayers.*

first spring out: and might by
that thing bring mee into thy
favour, whereby sitting now at
thy right hand he would shew
that hee is partaker of my sub-
stance. Lo this is mine hope x,
this is all my confidence.

u Mar. 16. 19.

x Col. 1. 27.

y Eph. 5. 2.

Wherefore if thou despise me,
as thou maist right well, in re-
spect of my sinne: yet regard me
at the least of thy goodnesse in
respect of thy great love y of
thy beloved Sonne: behold that
in thy Sonne, which may move
thee to shew mercy upon thy
servant: behold the Sacrament
of his flesh, and remit the sinnes
of the flesh.

As often as thou lookest up-
on the wounds of thy blessed
Sonne; so often, I pray thee let
my sins be covered. As often as
thou remembreth the precious
blood of his holy side, so often I
beseech thee, let the spots of my
filchinesse be washed away. And
because flesh hath provoked
thee

St. Augustines Prayers. 39

thee unto anger, my humble sute
is, that flesh also may move thee
unto mercy; that as flesh sedu-
ced man to offend, so flesh may
bring man to pardon.

For much it is I grant, which
my wickednesse hath deserved:
yet farre much more it is, which
the love of my Redeemer may
lawfully challenge. For though
great be mine unrighteousnesse,
yet is the righteousness of Christ
my Redeemer much greater. ^{z Rev. 5. 15.}
Because by how much God is
better than man, by so much is
my weaknesse inferiour to his
goodnesse, both in quality, and
also in quantity.

For what hath man commit-
ted, which the Sonne of God,
made man, hath not redeemed? ^{a Ioh. 1. 14.}
who in pride can so swell, that
by this wonderfull humilitie
may not be overthrowne! what
power of death can there bee so
great, but the passion of the
Sonne of God on the crosse

M 5 will

40 *St. Auguſtines Prayers.*

c Pſal. 7. 1.

d Gen. 1. 3.

e Ph' 2. 20.

f 1 Pet. 2. 21

g Mar. 11. 19

h Ph 1. 3. 8.

i Eſai. 53. 7.

k Epheſ. 3. 3.

will deſtroy the ſame! Truly, O my God^c, were both the finnes of wicked man, and the mercie of my Redeemer weighed together in equall ballance, ſurely neither the Eaſt would ſo differ from the Weſt, nor the lowermoſt part of hell from the uppermoſt top of heaven. Now therefore, O moſt glorious Creator of the light^d, for the exceeding great paines of thy beloved Sonne, forgive my ſins: ſet his godlineſſe againſt my wickedneſſe; his troubles againſt my crookedneſſe: his meekneſſe againſt my frowardneſſe. Let his humility^e for mine hautineſſe, his patience^f, for mine impatiencie, his gentle-
neſſe^g for my cruelty, his obedi-
ence^h for my rebellion, his quiet-
neſſeⁱ for my crabbedneſſe, his ſweetneſſe for my bitterneſſe, his mildneſſe for my rage, and his love^k for mine hatred, make amends.

CHAP.

CHAP. 9.

Unto the Holy Spirit a godly Prayer.

Therefore Almighty and holy Ghost, which art the love of the Deitie, proceeding both from the Almighty Father ^a, ^{a Ioh. 20. 17.} and his blessed Sonne ^b, ^{b Psal. 1. 7.} the most gracious Comforter ^c of ^{c Ioh. 14. 15.} the troubled soules, slide thou downe into the secret parlour of mine heart by thy mightie power, and lighten everie privie corner of the neglected house by the brightnesse of thy glittering light; and such places as wither through long drinesse, by visiting with thine abundant showres of raine, makethou to spring.

The privie places of the inner man heale thou with the dart of thy love, and kindle by piercing with thy healthfull flames the intralls of my nummed liver,

42 S. *Augustines Prayers.*

liver, and with the lightsome
fire of thine holy and fervent
love feed thou everie secret part
both of my mind and body.

d Psal. 36. 8. Give me drinke out of the ri-
ver of thy pleasures d; that I
may now covet no more to taste
of the poysoned sweetnesse of
worldly things.

e Psal. 43. 10. Judgeme, O Lord, and e de-
fend my cause against the un-
godly people; teach mee to doe
thy will f, for thou art my God.

f Psal. 143. 10. Wherefore I doe verily be-
leeve, that in whomsoever thou
dwellest, thou dost build the
house both of the Father and
the Sonne; Blessed is that man
which can get such a guest: be-
cause through thee, both the Fa-
ther, and the Sonne will dwell
g Ioh. 14. 23. with him. Come then, O thou
most gracious Comforter of the
h Ioh. 15. 26. troubled soule h, which art a
Protector in due time, and an
i Psal. 9. 9. helper in affliction, come. Oh
come thou purger of wic-
kednesse

St. Augustines Prayers. 43

kednesse and curer of wounds.
Come, thou which art the fortitude of the weake, and the stay of such as are falling. Come thou instructer of the humble^k, ^{Luk. 12. 12.} and the destroyer of the proud.
Come thou loving father of the fatherlesse, and thou mercifull judge of the widdows^l. Come ^{1 Psal. 68. 5.} thou hope of the poore, and refresher of them which be ready to faint. Come thou guide of Sea-faring men, and haven to avoyd shipwracke. Thou singular glory of such as live: thou onely salvation of them at the point of death; come. Come O most holy Spirit, come and have mercy upon me, knit me to thee; and mercifully grant after the multitude of thy mercies, that my slendernesse may please thy greatnesse; and my weaknes thy strength, through Jesus Christ my Saviourⁿ, who ^{m Iob. 4. 42.} in thy unitie with the Father liveth & raigneth for evermore,
Amen.

C H A P.

44 *St. Augustines Prayers.*

CHAP. IO.

*A devout prayer of an humble
Servant of G O D.*

I Know Lord, I know and
confesse, how I am unwor-
thy to be loved of thee: yet art
not thou unworthy to be loved
of me. I am unworthy to serve
thee: yet art not thou unworthy
to have my service. Make mee
therefore worthy of that which
thou art worthy of; so shall I be
worthy of that, of which now
I am unworthy. Make mee, as
thy will is, to cease from sinne,
that as my dutie bindes, I may
serve thee.

Grant that I may so keepe,
and governe, and end my life,
that I may sleepe in peace, and
rest in thee.

Sticke to me even to the end,
that sleepe with rest, and rest
with quietnesse, and quietnesse
a Rev. 7. 32. with everlastingnesse a may re-
ceive me. Amen.

CHAP.

St. Augustines Prayers. 45

CHAP. II.

*A prayer unto the blessed
Trinitie.*

BOth with heart and mouth
we confesse, wee prayse and
blesse thee, God the Father ^{b Mat. 11. 25}
unbegotten : thee, God the
Sonne onely begotten ^{c Ioh. 1. 14.} : thee,
God the holy Ghost the com-
forter ^{d Ioh. 14. 16.}, an holy and insepara-
ble Trinitie, to thee be glory ^{e Tim. 1. 17.}
world withoutend, Amen.

CHAP. 12.

*A Confession of Gods Al-
mightinesse and
Majestie.*

OUR GOD a, O Almighty ^{a Psal. 90. 1.}
God ^{b Gen. 35. 11.}, O holy Trinity, one
power and unparted Majestie.

I prayse thee, yea even I the
basest of thy servants, and a sim-
ple member of thy Church, I
praise thee, and with a due sa-
crifice

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c Psal. 50. 14. crifice of prayse c, according to the knowledge and power, which thou hast vouchsafed to impart upon me, I glorifie thee.

And because I lacke outward gifts to offer, beholde that which is in me, even the vowes d Ps. 116. 14. of thankesgiving d, gladly and joyfully doe I offer out of a e 1 Tim. 1. 5. good conscience e, and faith unfained.

With mine heart therefore I doe beleeve f, O King of hea- f Rom. 10. 10 ven g, and Lord of the earth, g Mat. 21. 25. and with my mouth I confesse, and with my mouth I confesse, h Mar. 13. 32. the Father h, the Sonne i, and i Ioh. 1. 18. the holy Ghost k, three in per- k Mar. 12. 36. sons l, yet but one in substance, l Mar. 3. 16. to be a very m and almightie n 2 Cor. 6. 18 God, of one simple, spirituall o, o Ioh. 4. 24. invisible p, and incomprehensi- p 1 Tim. 1. 7. ble q nature, in which none is q Psal. 139. 7. either higher, or lower, or greater than other, but are altogether perfect r, and without de- r Mar. 5. 48. formitie, big without quanti- r Iob 2. 38. tie s, good without qualitie t, s Mar. 19. without

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without any time everlasting^u, without dying immortal^x, strong^y without faintnesse, true^z without falshood; without any abode present every where^a; without any place wholly everywhere; filling all things without stretching; going every where without stop or let; passing over all things, and yet moovest not; abiding in all places, and yet standest not, creating all things^b without need, governing all things^c without labour, giving beginnings to all things^d, and yet had no beginning^e, changing all things^f, and yet never changed^g, in greatnesse infinit^h, in power almightieⁱ, in goodnesse soveraigne^k, in wisedome wonderfull^l, in counsels terrible^m, in judgements righteousⁿ, in cogitations secret^o, in promise true^p, in workes holy^q, in mercy rich^r, toward sinners most patient^s, toward the penitent most

^u Eccl. 18. 1.

^x 1 Tim. 1. 17.

^y Psal. 7. 10.

^z Rev. 6. 10.

^a Psal. 139. 6.

^b Psal. 124. 8.

^c Mat. 11. 25.

^d Hab. 1. 13.

^e Prov. 8. 22.

^f 1 Pet. 3. 10.

^g Mal. 3. 6.

^h Job 23. 8.

ⁱ Psal. 115. 3.

^k Mar. 20. 18.

^l Wisd. 9. 1.

^m Psal. 66. 5.

ⁿ Ps. 119. 137.

^o Psal. 92. 5.

^p Psal. 86. 15.

^q Esay 6. 3.

^r Psal. 130. 7.

^s Psal. 16. 15.

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e Jer. 18. 8. most mercifull^t, alway the same
 u Mal. 3. 6. u, eternall^x, and everlasting, and
 x Psal. 102. 11 immortall^y, and unchangeable,
 y 1 Tim. 1. 17.

whom neither widenes of place
 maketh bigger, nor straightnes
 lesser, nor corners wring, whose
 will doth not vary, nor friend-
 ship alter, whom neither adver-
 sity maketh out of quiet, nei-
 ther prosperity over jocond, nor
 oblivion bringeth ought out of
 thy mind, nor memory into thy
 remembrance ; neither things
 passed goe away, nor things to
 come succeede where thou art :
 with the beginning thou be-
 gankest not, with times thou
 encreasest not^z, with the end
 thou takest not an end, but both
 before all worlds, and in the
 world, and world without end
 thou livest and enjoyest perpe-
 tuall praise, eternall glory^a, so-
 veraigne authority, singular ho-
 nour, an everlasting Kingdom,
 and infinite power, for ever and
 ever. Amen.

z Pl. 102. 25.

a 2 Tim. 4. 18

CHAP. 13.

A zealous prayer, wherein is declared how God the Father hath saved mankind, and how the Word became flesh, with a prayer for remission of sinnes.

Hitherto, O God Almighty^a, which seekest and searchest mine heart^b, hitherto I have confessed the Almightynesse of thy majestie, and the majestie of thine Almightynes: but now as I beleewe in mine heart unto righteousness^c, so will I confesse with my mouth unto salvation, how thou hast vouchsafed to helpe mankind in the end of the world.

Touching thee, God the Father, thou art never read to be sent: but of thy Sonne the Apostle writeth on this wise^d, When the fulnesse of time was come, God sent forth his Son. When he saith, He sent, he plainly sheweth

^a Gen. 35. 10.

^b 1 Sam. 16. 7

^c Rom. 10. 10

^d Gal. 4. 4.

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sheweth how hee came, being
sent into the world, when be-
ing borne of the Virgine Ma-
ry^e, he shewed himselfe in the
flesh to bee very God and per-
fect man^f.

But what meaneth that prin-
cipall of all the other Evange-
lists when hee saith^e, Hee was
in the world, and the world
was made by him? Thither
truely he was sent by his huma-
nitie, where he was alway and
is by his Divinitie. Which am-
bassage of his, I verily doe be-
leeve with mine heart, and ac-
knowledge with my mouth,
was the worke of the whole
Sacred Trinitie.

Now then how hast thou
loved us^h, O heavenly and lo-
ving Fatherⁱ? how hast thou
loved us, O gracious Maker^k,
which hast not spared thine
owne Sonne^l, but given him to
the death for us ungodly wret-
ches! He was obedient to thee,
even

^e Mat. i. 18.

^f Ioh. i. 14.

^g Ioh. i. 10.

^h Ioh. 3. 16.

ⁱ Ioh. 20. 17.

^k Psal. 100. 3.

^l Rom. 8. 32.

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even unto the death, yea the death of the Crosse^m, taking ^{m Phil. 2. 8.} out of the way the hand-writing of our finnes, and fastning it upon the Crosseⁿ, hee hath ^{n Col. 1. 14.} crucified sin, and killed death. Hee onely is free among the dead^o, having power to lay ^{o Psal. 88. 5.} downe his life^p, and power to ^{p Ioh. 10. 18.} take it againe for our sakes.

And therefore he was both a conquerour and an oblation^a, ^{a Heb. 9. 26.} and because an oblation, therefore a conquerour. For our behoofe hee was to thee both a Priest and a Sacrifice: and because a Sacrifice, therefore a Priest^b. Well may I then re- ^{b Heb. 5. 5.} pose a strong hope in him^c, be- ^{c Col. 1. 27.} cause through him that sitteth at thy right hand^d, making intercession for us, thou wilt ^{d Rom. 8. 3, 4} heale all mine infirmities^e. ^{e Esa. 53. 5.}

For Lord, great be my diseases, and manifold, yea manifold and very great be they. For the Prince of this world, I know,
and

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and I confesse hath much to say
against me: but for his sake that
f Mar. 16. 10. sitteth at thy right hand ^f, even
g Rom. 3. 24. for my Redeemers sake ^g, in
whom hee could finde none
b Joh. 14. 30. evill ^h, deliver me.

a 1 Pct. 4. 32. For his sake who did no sin ^a,
and in whose mouth there was
found no guile, justifie me.

b Eph. 4. 15. For his sake, who is our
Head ^b, wherein there is no
blemish, save a member of his,
though poore and weake.

Pardon I pray thee all my
finnes, vices, faults and offen-
ces. Indue mee with thine ho-
ly vertues; make mee to live
godly, and to continue even
to the end in good works,
according to thy Will,
even for thy Holy
Names sake,
Amen.

CHAP.

CHAP. 14.

*A thankesgiving of a faithfull
minde unto God, for sending his
deere and onely Sonne to
save mankinde.*

I Might utterly despaire in
consideration of my mani-
fold sinnes, and infinite offen-
ces, had not thy Word, O God
become made flesh^a, and dwelt ^a John 1. 14.
among us.

But now I dare not despaire.
For if when we were enemies^b, ^b Rom. 5. 10.
wee were reconciled unto thee
by the death of thy Sonne; how
much more being reconciled,
are we saved by his life?

For all mine hope^c, and all ^c 1 Tim. 1. 4.
my confidence is reposed in
that pretious blood which was
shed for us, and for our salvati-
on^d. In it I take heart againe, ^d 1 Pet. 2. 24.
and resting thereupon, I covet
to come unto thee, not having
mine owne righteousness^e, ^e Phil. 3. 9.
but

54 St. *Augustines Prayers.*

but that which is through the
faith of our Lord Jesus Christ.

Wherefore O most gracious
and mercifull God, lover of
f Wis. 11. 21. mankinde ^f, which through Je-
sus Christ thy Sonne and our
g Rom. 1. 4. Lord ^g, even when we were in
the state of damnation by rea-
h Rom. 5. 7. son of sin ^h, hast delivered and
saved us: I thanke thy good-
nesse, yea, from the very bot-
tome of mine heart I do highly
thanke thee for sending of thy
i Ephes. 2. 4. great love ⁱ wherewith thou
hast lov'd us miserable wretches
unworthy all favour, the same
thy onely begotten Sonne ^k,
k Ioh. 3. 16. from thine owne bosome into
the world, to save us great
sinners ^l, the children of
l 1 Tim. 1. 15 wrath ^m.
m Eph. 2. 3.

I thanke thee for his holy In-
carnation and Birth of his glo-
rious Mother, of whom hee
vouchsafed to take flesh for us
men, and for our salvation; that
n Mat. 1. 23. as hee was very God of God ⁿ,
so

St. *Augustines Prayers.* 55

th
st. so he might be very man of
man o.

o Ioh. 1. 14.

ou I thank thee for his passion p, p Luk. 22. 16.
o croffe, and death; for his resur-
Je rection and ascension into hea-
ou ven, & sitting at thy right hand.
e in For the fortieth day after his re-
rea surrection q, in the sight of his q Acts 1. 3.
and Disciples he ascended up above
od all the heavens, where he sit-
or ting on thy right hand, poured
hly downe thy holy spirit a, accor- a Acts 1. 1.
thy ding to his promise b, upon the b Ioh. 15. 26.
hou children of adoption.

thes I thanke thee both for that
me shedding of his precious blood
e k, wherewithall we be redeemed c, c 1 Pet. 1. 18.
nto and also for his instituting the
reat holy and lively Sacrament of
of his body and blood d, where- d Mar. 25. 26.
withall in thy Church wee be
In daily nourished, refreshed, wa-
glo shed, sanctified, and made par-
hee takers of one heavenly and di-
r us vine nature.

that Finally, once againe I thanke
d n, thee for thy great love c, where- c Ephes. 2. 4.
fo N with

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f Ioh. 4. 9.

g Mar. 3. 17.

h I. h. 3. 16.

i Iob 17. 3.

with thou hast so loved us wretches, through thine onely^f, and welbeloved Sonne^g. For so thou didst love the world^h, that thou gavest thine onely begotten Sonne, that whosoever beleeueth on him, should not perish, but have everlasting life. And this is eternall lifeⁱ, that wee know thee to be the true God, and whom thou hast sent Jesus Christ, through a right faith, and workes agreeable to our faith.

C H A P. 15.

Of the incomprehensible good will of God the Father toward mankinde.

O Pittie unmeasurable, oh wonderfull love! To save a servant, thou hast given thy Sonne^a, God was made man^b that wretched man might be plucked out of the power of devils.

a Ioh. 3. 16.

b Ioh. 1. 14.

How

St. *Augustines Prayers.* 57

How deeply hath thy Son O
God loved man, which thought
he did not humble himselfe e-
nough, if he were onely borne
of the Virgin *Mary*, unlesse for
us & for our salvation ^c, he shed ^{c 1 Pet. 1. 18.}
his blood also upon the Crosse.

He came a mercifull God, he
came of meere compassion and
goodnesse: yea to seeke and to
save that which was lost ^d, hee ^{d Luk. 19. 10.}
did come. Hee sought the lost
sheepe ^e; he sought and found ^{e Luk. 15. 4.}
it; and like a gracious Lord and
right good shepheard ^f, on his ^{f Ich. 10. 11.}
shoulders he carried it unto his
flocke.

O rare love! O tender kindnes!
who at any time hath heard the
like! who but will be amazed at
such bowels of mercy! who but
will wonder? who but must
needes reioyce at his abundant
love wherewith he hath loved
us? ^{g Ephes. 2. 4.}

Thou didst send thy sonne in
the similitude of sinfull flesh ^h, ^{h Rom. 8. 3.}

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that of sin he might condemne
sin, and that wee might be thy
righteousnesse in him.

i 1 Pet. 1. 19. For he is the Lamb undefiledⁱ,
which hath taken away the sins

k Ioh. 1. 19. of the world^k, abolished death

l 2 Tim. 1. 10. by his death^l, and brought life
again by his resurrection.

But what may we render un-
to thee our God, for these so
m Ps. 116. 12. great benefits^m of thy mercy?
What prayes, what thanks
may we ascribe?

Surely had wee the know-
ledge and power of the blessed
Angels, yet could our amends
be nothing correspondent to
thy mercy and goodnesse. And
were all our members conver-
ted into tongues, yet should we
never extoll thee sufficiently e-
nough.

For thy great love, extended
graciously of thy meer goodnes
to us ward, reacheth beyond all
knowledge. For thy Son, O our
n Ioh. 17. 3. Godⁿ, tooke in no sort the An-
gels^o,

St. Augustines Prayers. 59

gels °, but he tooke the seede of ° Heb. 2. 16.
Abraham; and was like to us in
all things, yet without sinne p. p Heb. 4. 15.

So that taking mans nature,
not Angels upon him; and glo-
rifying it with the robe of holy
resurrection and immortalitie, q Acts 1. 9.
hee hath carried the same over
all heavens, over all the quires
of Angels, over all Cherubins,
and Seraphins, and placed the
same at thy right hand.

The which both Angels doe
praise, and dominions worship,
and all the powers of heaven do
bow at man God over them. r Phil. 2. 9.
This verily is all mine hope, and
my whole confidence.

For every of us have a portion
of bloud and flesh, in the body
of Jesus Christ our Lord. Ther-
fore, where a piece of my selfe
is, there I trust I doe raigne;
where my flesh is glorified,
there I know I am glorious;
where my flesh doth rule, there
I perceive I have dominion.

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And although I am yet a sinner: yet I doubt not of this participation of grace: although my finnes doe hinder mee, yet my substance doth require it: and although mine offences exclude me; yet the communion of nature doth not repell me.

For God is not so hard-hearted that he can forget flesh and bloud which he beareth, which for my sake hee hath taken, which on my behalfe he requi-
reth.

But the Lord our G O D is
1 Joel 2. 19. milde and very gentle, he loveth his owne flesh, his members, and his bowels.

In very God, and our sweet gracious and most gentle Lord, even Jesus Christ, in whom we have risen, ascended now into heaveh, and now sit together in the heavenly places, our flesh
1 Ephes. 2. 5. doth love us.

In him we have the prerogative of our bloud: wee are his
members,

St. Augustines Prayers. 61

members, and his flesh: finally he is our head^u, of which the ^{u Eph. 4. 15.} whole body dependeth.

As it is written, This now is bone of my bones^x, and flesh of ^{x Gen. 2. 23.} my flesh; and they shall be one flesh. And no man ever yet hated his owne flesh^y, but nourisheth and cherisheth it. This is a great secret^z, but I speak concerning Christ, and concerning the Church, saith the Apostle. ^{y Eph. 5. 29. z Eph. 5. 32.}

CHAP. 16.

A thanksgiving unto God for his mercy extended toward man in the incarnation of his Son Iesus Christ.

I Therefore, O Lord our God^a, ^{a Psal. 90. 1.} with my lippes, and with mine heart, and with all my power doe thanke thy mercie for all mercies, whereby thou hast miraculously redeemed us thy wretched servants^b, & that ^{b Eph. 8. 4.} through the same thy Son our

N 4 Saviour^c,

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c 1 Pet. 2. 24. Saviour^e, and redeemer^d, which
d Gal. 3. 17. was delivered to death for our
e Rom. 4. 29. sinnes^e, and is risen againe for
our justification, and sitteth
f Rom. 8. 34. living without end at thy right
hand^f, making request for us,
and shewing mercie with thee
upon us, because of thee the
g Ioh. 8. 41. Father^g, he is an eternall God,
of one substance with thee in
all respects. Whereby hee can
save us at all times.

But in that he is a man, wher-
by he is inferiour to thee. All
power is given to him in hea-
ven and in earth^h, that at the
name of Iesus every knee should
bowⁱ, both of things in heaven,
and things in earth, and things
under the earth, and that every
tongue should confesse that Je-
sus Christ is the Lord unto thy
glorie, O God the Father.

Him thou hast ordained a
judge of quicke and dead^k. For
thou judgest no man^l, but hast
committed all judgement to
thy

h Mat. 28. 18.

i Phil. 2. 10.

k Act. 10. 42.

l Ioh. 5. 22.

S^t. Augustines Prayers. 63

thy Sonne, in whose breast are
hid ^m all the treasures of wise- ^m Col. 2. 3.
dome and knowledge.

And he is the witnes and the
Judge ⁿ, I say the judge and the ⁿ Act. 10. 42.
witnes whose presence no guil-
ty conscience shall escape ^o. For ^o 1 Cor. 4. 5.
all things are naked and open
to his sight ^p. And he which un- ^p Heb. 4. 13.
justly was condemned ^q, hee ^q Mat. 27. 24.
even hee will judge the world
with righteousness ^r, and the ^r Psal. 96. 13.
people in truth.

Wherefore I blesse thine ho-
ly name for evermore, and with
mine whole heart, O Almighty
& gracious Lord, I glorifie thee
for that unspeakeable and won-
derfull uniting together of thy
Godhead and manhood in one
person, so that one was not
God and another man, but one
and the same person was both
God and man, or man and
God.

But although of thy great
goodnesse the word was made

N 5 flesh;

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Ioh. 1. 14.

flesh; yet neither of those two
natures was converted into an-
other substance.

To the mysterie of the Tri-
niti there is not a fourth per-
son added. For the substance
both of the Word of God, and
of man is united but not con-
founded: that unto the God-
head that thing which was ta-
ken of us might approach, and
that thing which never had
beene, might remaine the same
which alwayes it was.

*1 Tim. 3.
16.*

O wonderfull mystery! O
unspeakable fellowship! O
strange goodnesse of Gods
mercy, ever to be marvelled at,
ever to be loved! Wee are not
worthy to be servants, and loe
we are made the Sons of God,
even the heires of God, and
heires annexed with Christ.
How came this to passe? who
hath brought us hereunto?

2 Cor. 8. 17.

But, O God, mercifull Fa-
ther, by this thine inestimable
good-

St. Augustines Prayers. 65

goodnesse, mercy, and good will, I beseech thee, make us worthie so great and so manifold promises of the same thy Son our Lord Jesus Christ x.

x I Cor. 1. 3.

Appoint thy strength, stablish O God, that which thou hast wrought in us y, finish y what thou hast begun, that we may bee able to come unto the fulnesse of thy mercy.

y Psal. 68. 28.

Make us through thy Holy Spirit to understand, and through thy Sonne to discern; and with due honour to reverence this high mystrie of godlineffe z: which is, how God was manifested in the flesh; justified in the spirit; scene of Angels; preached unto the Gentiles; beleevd on in the World; and received up in Glorie.

z I Tim. 3. 16

CHAP.

CHAP. 17.

*Another thanksgiving for the
benefit of our re-
demption.*

O Lord our GOD^a, how
much are wee bound unto
thee, which be redeemed with
such a price^b; salved with such
a gift^c and preserved by so hea-
venly a benefit!

^a Psal. 90. 1.

^b 1 Pet. 1. 13

^c Iohn 3. 16.

O how greatly are we wret-
ches bound to fear thee, to love
thee, to blesse thee, to praise
thee, to honour thee, and to
glorifie thee, seeing wee are so
saved, so sanctified, and so glo-
rified of thee^d.

^d Rom. 8. 30.

For we are indebted to thee,
both for all that wee can doe,
and for all our life^e, and for all
our wisdom^f. And who hath
any thing of himselfe not from
thee^g?

^e Act. 17. 28.

^f Iam. 1. 17.

^g 1 Cor. 4. 7.

Wherefore, O Lord our God
from whom every good gift
doth

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doth proceed, even for thine
owne sake, and for thine holy
Name sake, give us grace of thy
goods and gifts to serve thee,
and in truth to please thee, and
evermore for so great benefits
of thy mercy to thanke thee.

For, by none other means can
wee either serve or please thee,
but by thy owne gift. For every
good giving and every perfect
gift, is from above^h, and com-
meth downe from the Father
of lights, with whom is no va-
riablenesse, neither shadowing
by turning.

^h 1 Iam. 1. 17.

O Lord our God^k, O grati-
ous God^l; O goodⁿ God; O
God Almightyⁿ; God whose
nature can bee neither uttered
by words, nor contained in any
place^o; God Creatour of all
things^p, and the Father of our
Lord Iesus Christ^q, which hast
from thine owne bosome sent
the same thy beloved Sonne^r,
into the world for our com-
mon

^k Ioh. 20. 17.

^l Esai. 6. 3.

^m Mat. 19. 17

ⁿ 2 Cor. 6. 18.

^o Iob. 23. 8.

^p Gen 1. 1.

^q Gal. 1. 16

^r Mat. 3. 17.

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f^r Tim. 1. 17 mon-welfare^s; to take our na-
 ture upon him^t; that he might
 e Ioh. 1. 15. give us his; and be, as perfect
 God of thee his Father, so per-
 fect man of his mother, a very
 God and a very man, yet but
 one and the same Christ, both
 eternall and temporall, immor-
 tall and mortall, a Creator and
 a Creature, strong and weake, a
 conquerour and conquered, a
 nourisher and nourished, a
 shepheard and a sheepe: tem-
 porally dead, and yet living e-
 ternally with thee, who promi-
 sed to his friends a citie of life;
 and said to his disciples, What-
 soever you shal aske the Father
 in my name^u, he wil give it you.

u Ioh 16. 23

x Heb. 8. 1.

y Heb. 9. 11.

z Ioh. 10. 20.

By the same high Priest^x,
 and right Bishop^y, and good
 shepheard^z, who hath offered
 himselfe for a sacrifice, giving
 his life for his sheepe; I be-
 seech thee, even by him which
 sitteth at thy right hand^a, and
 maketh request for us, our
 Re-

a Rom. 8. 34.

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Redeemer^b, and Advocate^c, I^{b 1 Pet. 1. 10.}
say of thy mercie and goodnes, ^{c 1 Ioh. 2. 1.}
I humbly beseech thee, O most
gentle, most loving and most
gracious God lover of man-
kind^d, give me grace with the
same thy Sonne, and the Holy ^{d Iob. 3. 16.}
Ghost, in al things to bles thee,
and with much sorrow of heart
to glorifie thy Name; finally,
give mee a fountaine of teares
with great reverence and feare.
For they have power to give
alike, whose substance is all
one.

But forsomuch as a corrupti-
ble bodie^e is heavie unto the
soule: quicken mee I pray thee, ^{e Wis. 9. 51.}
by thy spurs: and make me va-
liantly to persevere in thy pre-
cepts, and prayses day and
night^f. Make mine heart hot ^{f Psal. 35. 27.}
within me^g; and in my musing ^{g Psal. 39. 3.}
let the fire be kindled.

And because thy beloved and
only Son hath said, no man can
come to me^h, except the Father ^{h Iohn 6. 44.}
which

i John 14.6.

k Rom. 8. 30.
l Rev. 7. 15.

m Rev. 21. 4.

n Rev. 22. 4.

which hath sent me draw him
and againe, No man commeth
unto the Father but by mee i,
pray and humbly beseech thee
draw mee alwayes unto him
that he at length may bring me
unto thee, even thither where
he is sitting at thy right hand k,
whereas life everlasting i, and
everlasting blessednesse is,
whereas perfect love, and no
feare is m; whereas day alway,
and one spirit of all is; whereas
soveraigne and sure securitie,
and secure quietnesse, and quiet
joyfulnesse, and joyfull blessed-
nesse, and blessed everlasting-
nesse, and everlasting happi-
nesse, and the happy sight n,
and praying of thee is without
end; where thou with him, and
hee in the communion of the
Holy Spirit, liveth and raig-
neth a God for ever and ever,
Amen.

CHAP. 18.

*A most godly prayer unto our
Saviour Christ.*

O GOD Christ, thou most
kinde lover of mankinde^a,
mine hope^b, the light^c, the
way^d, the life^e, the salvation,
the honour and the glory of all
thy people^g: Call into thy
remembrance for whose sake
thou wouldst endure and suffer
bands^h, the crosseⁱ, wounds^k,
death and the grave^l, I beseech
thee, for whose cause, having
overcome death after three
dayes thou rosest againe^a, ap-
pearedst to thy Dilciples^b, in-
structing their wavering mind;
and fortie dayes after thy resur-
rection, thou ascendedst into
Heaven^c, where thou livest,
and shalt raigne for ever-
more^d.

Thou art my God, a living^e,
and a true God^f, mine Holy
Father,

^a Eph. 5.2.

^b Col. 1.17.

^c Iohn 1.4.

^d Iob. 14.6.

^e 1 Pet. 2.24.

^g Luk. 2.32.

^h Mat. 27.2.

ⁱ Mark 15.15.

^k Ioh. 19.14.

^l Ioh. 19.48.

^a Mat. 28.5.

^b Mar. 16.14.

^c Luk. 24.51.

^d Rev. 4.8.

^e Rom. 8.34.

^f Mar. 4.7.

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a Act. 7. 59. Father, my loving Lord s, my com
 b Revel. 4. 9. puissant Prince ^h, my good F
 i Iohn 10. 11. Shepheard i, mine onely Ma
 k Mat. 23. 8. ster k, my best-helper^l, my faith
 i Heb. 13. 6. fullest friend^m, my living bread glo
 m I. h. 15. 15. mine everlasting Priestⁿ, my Ch
 n Ioh. 6. 35. guide unto my country, my true dee
 o Heb. 7. 24. light o, my holy sweetnesse
 p Iohn 14. my ready way^q, my noble wife lat
 q Phil. 3. 7. dome^r, my pure simplicity, my Ar
 s Iohn 14. 6. peace-making quietnesse^f, my
 f 1 Cor. 1. 30. sure safety, my good portion ex
 e Eph. 2. 14. mine eternall Salvation^u, my fas
 n Rom. 8. 32. great mercy^x, my mighty pati
 z Heb. 2. 9. ence, mine unsported sacrifice k
 k Heb. 9. 14. mine holy redemption^l, my
 l 1 Cor. 1. 30. strong hope^m, my perfect cha- re
 m Col. 1. 27. rityⁿ, my true Resurrection^o. th
 n Rom. 5. 8. mine everlasting life p, my blef I
 o Ioh. 11. 25. sed Joy and Contemplation q, b
 p Ioh. 14. 6. continuing evermore. r
 q 1 Cor. 3. 11. Unto thee doe I pray, cry, and
 s Revel. 7. 15. bend my sute, that through thee
 I may walke, unto thee I may
 come, in thee I may rest, who
 art the way, the truth, and the
 life^f, beside whom, no man
 com-

^f Iohn 14. 6.

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g, m commeth unto the Father.

good For I desire thee, a most gra- 1 Pet. 1.4.1.

y Ma tious and a glorious Lord, the
faith very brightnesse of the Fathers
read glory, which sitteth upon the
, m Cherubins, and beholdest the
y tru deepes, which art the true light
esse e, the light enlightening, the 1 John 1.4.
wise lasting light, whom the very
, m Angels desire to behold^x. x 1 Pet. 1.12.

my Lo mine heart is before thee;
on expell the darkenesse of the
my same, that more fully it may be
pati indued with the cleerenesse of
ce thy light.

my Give me thy selfe, O my God,
cha restore me thy selfe: loe, I love
n thee, and if not intirely enough,
lef I would love thee more. I can
19, by no meanes discern how
nd much I lacke of loving thee as
nee I should, that my life may run
ay into thine armes, and be at no
ho time alienated, till it bee hid in
he the secret place of thy counte-
an nance. Notwithstanding, this
n do I know, that ill is it with me
with-

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without thee, O Lord, not only outwardly to my bodie, but also inwardly to my soule. For all plentie, being not by God, is but povertie.

y Mal 3.6.

z Psal. 86. 10.

But the good, which no way can bee altered neither into the better or worse, thou alone art, which art simple alone^z, to whom it is not one thing to live, and another to live happily; but thou art thine owne happinesse. But thy creature to whom it is one thing to live, and another to live happily, can ascribe both his life and his blessed life, to none other thing but onely to thy mercy. And therefore wee stand in need of thee, but not thou of us. For were not wee at all, nothing were wanting to thy felicitie, which thou art. So that wee have great cause to cleave unto thee our Lord God, that through thy continuall help we may lead an holy, godly, and upright life.

For

For by reason of the weight
of our wickednesse, wee are
drawne downeward p: but
through thy gift wee are infla-
med, and carried upward, wee
burne, and wee goe, wee doe
mount, and ascend in our hearts
and wee sing a song of degrees,
with thy good fire wee burne,
and we goe forward.

p Wis. 15. 15.

Whither doe we now ascend
upward unto the peace of Jeru-
salem: For I rejoyced, when
they said unto me, We will goe
into the house of the Lord q. q Psa. 122. 1.
There hath hee placed us, wee
will good that with nothing els,
but there to abide for evermore

But forsomuch as while wee
are in the bodie, wee be absent
from thee^r, O Lord, wee have
here no continuing citie^s, but
we seeke one to come; and our
freedome is in heaven: there-
fore through thy grace I do en-
ter into the closet of my heart,
and there doe I sing the songs
of

r 2 Cor. 5. 6.

f Heb. 13. 14.

of love to thee, O my King and
 my God, fetching unspeakable
 sighings in this house of my pil-
 grimage ¹ *Ps. 115. 54.* where I sing out the
 righteousness. And calling Je-
 rusalem into mind, I stretch the
 sense of mine heart toward the
 same, even toward Jerusalem
 my country, Jerusalem, I say my
 mother ² *Gal. 4. 26.*; and also toward thee
 her King, her inlightener, her
 father, defender, protector and
 governour, her pure and strong
 delight, her constant joy and all
 goodnesse els whatsoever ³ *1 Cor. 2. 9.* For
 thou art the soveraigne and the
 true happinesse. From whence
 I will not be turned away, un-
 till in the peace of that my
 deare mother, whereas the first
 fruits of my spirit are, thou ga-
 ther all that I am from scatte-
 ring and deformity, and so con-
 forme and confirme me for e-
 ver: O my God and my mer-
 cy.

CHAP. 18.

*A longing after the Joyes
in Heaven.*

O Lightsome and glorious
house of God, I have lo-
ved thy goodnes, and the place
where the glory of the Lord
dwelleth, who both enjoyeth and
hath created thee, doth dwell^a. a Psal. 29. 1.

In mine exile I sigh after thee
both night and day, mine heart
longeth, my minde coveteth,
and my soule desireth to come
unto the societie of your happi-
nesse.

My prayer unto him which
hath made me is, that he would
possesse me in thee, because he
hath made both me^b and you. b Gen. 1. 26.

For I desire your holy fellow-
ship, and wonderfull glory, not
for any merit of mine owne:
but I trust to attaine thereunto
through the price of his blood,
namely, of JESUS CHRIST,
whereby

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cc Pet. 1. 18. whereby wee bee redeemed fore

d Ps. 119. 176 I confesse I have gone astray Sav
like a lost sheepe, and have trog

long dwelled out of my native hat
soile, and am farre away ca bot

from the face of the Lord m whi
God, into this blindnesse . F

banishment, where driven ou mac
of the joyes of Paradise, I be nin

waile with my selfe daily th get
miserie of my captivitie, and wil

sing a wofull song with great of y
lamentation, when I remember afte

p Gal. 4. 6. you, O Mother Jerusalem p sure
while my feet doe but stand in bee

thy courts, O sacred and come He
ly Zion, and I am not able

plainely to looke into thy in-
ner palaces.

Notwithstanding, I have
good hope upon the shoulders

q Luk. 15. 5. of my good shepheard q, thy
Creator, to bee brought backe

unto thee, that I may triumph tro
again with that unspeakable

joy, wherewithall they be chee
red which dwell with you be

fore

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fore God his Majestier, and our r Rev. 22. 5.
Saviour Christ, which hath ab-
rogated through his flesh the
hatred r, and pacified all things r Eph. 2. 15.
both which are in heaven, and
which are in earth by his blood
For hee is our peace which i Col. 1. 13.
made of both one k, and joy- k Eph. 2. 14.
ning the two contrary wals to-
gether, hath promised that hee
will give the everlasting felicity
of your happinesse in himseffe,
after the like manner and mea-
sure, when hee said, they shall
bee like the Angels of God in
Heaven 1 Mac. 22. 30.

C H A P. 20.

*A bewailing of the miseries
of this life.*

O My Lord, I am even wea-
rie of this life, and of this
troublesome pilgrimage m Psal. 39. 12.

This life is a miserable life n Iohn 14. 1.
a transitorie o life, an uncer- o Rom. 6. 12.
taine life, a laboursome life p i Chr. 29.

O

a pol- q Gen. 3. 175

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r Gen. 6. 5.

a polluted life^r, a life which is the mistresse of wickednesse, the queene of pride, replemished with error and miseries, not to bee called a life, but a death, wherein every moment we die, both by sundry defects of nature, and manifold diversities of deaths.

Can we therefore call it a life that we live in this world? the which both humours puffed up and sorrowes plucke downe, and heat withereth, and the aire infecteth; which both eating maketh fat, and fasting maketh leane: mirth maketh dissolute, sadnesse consumeth, care shorteneth, securitie dul- leth: wealth maketh proud, povertie bringeth out of heart, youth extolleth, age crooketh, sicknesse breaketh, sorrow de- presseth: and after all these things commeth raging death, and bringeth an end at once to all the joyes of this miserable life.

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life, which being past, a man would not thinke it had ever beene at all.

This vitall death, and mortall life, albeit be replenished with these and other miseries, yet a grieve to tell, how many doth it catch with her snares? How many bee deceived by her false promises?

And although it be so deceitfull and bitter of it selfe, that his blindest lovers cannot chuse but perceive the same, yet with her golden cup which she carrieth in her hand, shee maketh infinite companies of fooles utterly drunke.

O happy are they, and those very rare, which avoyde her familiarities, which despise her momentanie pleasure, and her company, least with the perishing deceiver, they also bee compelled to perish.

CHAP. 21.

*Of the felicitie of that life which
God hath prepared for such
as love him.*

f 2 Cor. 2. 6.
g Rev. 7. 13.
h Rev. 21. 4.

a 1 Cor. 13.
12.

BUt, O thou life, which God hath prepared for them that love him^f, thou art a lively life, a blessed life^g, a secure life^h, a goodly life, a pure life, a chaste life and an holy life, a life ignorant what death meanes, voyde of sorrow, a life without spot, without griefe, without trouble without corruption, without perturbation, without change and alteration, a life replenished with all goodlinesse and glory, where neither adversary to impugne, nor inticement of sin is to carry away, but perfect love no feare is where the day lasteth ever, and one spirit of all is: even where God is beholden face to face^a, and with this food of life the minde is fed abundantly.

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It doth me good to meditate
of thy glory ; thy good things
doe exceedingly delight mee.
The more I remember, the
more I long for thee. Greatly
doe I desire, marvellously am I
delighted with the sweete me-
mory of thy Name. It doth me
good therefore, to lift up the
eyes of mine heart, to stirre up
the state of my minde, to
bend mine affection towards
thee.

Truly it doth me much good,
to talke of thee, to heare of thee
to write of thee, to conferre of
thee, to read every day of thy
glory and blessednesse, and to
meditate often of that I read:
that so at leastwise from the
heats, perils, and sweatings of
this mortall and transitory life,
I may passe unto the delectable
coole of the lively ayre, and so
when I goe to sleepe, may som-
what lay down my weary head
in thy bosome.

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For which cause I walke many times into the pleasant fields of the holy Scriptures, where I plucke up the goodly greene hearbs of sentences by pruning; eate them by reading : chaw them by using, and lay them up at the length in the high seat of memory by gathering them together, that so having tasted thy sweetnesse, I may the lesse perceive the bitternesse of this miserable life.

e Rev. 21. 4.

f1 Pet. 5. 4.

O thou most happy life, O right blessed kingdome, voide of death e, everlasting : where no times succeede by ages, where the continuall day without night hath none end, where the conquering souldier joyned to that joyfull quire of Angels, and crowned with the crowne of everlasting glory, doth sing to his God a song among the songs of Zion.

Oh that I might, my sinnes being pardoned, and this burthen

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then of the flesh laid away
forthwith, O that I might enter
into thy joyes to enjoy ever-
lasting rest, that I might passe
into the goodly and glorious
wals of thy Cittie, to receive a
Crowne of life at the hands of
my Lord^h, that I might bee
among that holy Quire, that I
might stand with the blessed
Spirits before the Majestie of
the Creatorⁱ, that I might be-
hold the present countenance
of Christ^k, that I might see that
soveraigne, and unspeakeable,
and uncompassed light : and fi-
nally that I might be never tou-
ched with any feare of death^l,
but rejoyce everlastingly for the
gift of perpetuall incorruption.

g Mat. 25.

h Revel. 2. 10

i Revel. 22.

k 1 Cor. 12.

l Revel. 3.

CHAP. 22.

*Of the happinesse of the good
soule hence departed.*

Happy is the soule which de-
parting from the earthly
body,

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^a Rev. 21. 4.

^b 1 Cor. 13.

12.

^c 1 Cor. 2. 9.

body, goeth directly into heaven: secure it is and quiet, and feareth neither enemies nor death^a. For it enjoyeth continually thy presence^b, O God, and uncestantly beholdeth the most glorious Lord, whom she hath served and loved^c, and whom now at the length full joyfully and gloriously shee hath attained unto.

^d Mat. 6. 19.

And this glory of so great blessednesse, neither time shall diminish, nor any wicked person take away^d.

^e Sal. song 6.

3.

The daughters of Zion have seene her, and counted her blessed^e, even the Queens and the Concubines have prayed her, saying:

^f Sal. song 8.

5.

Who is she that commeth up out of the desert^f, abounding in pleasure, leaning upon her wel-beloved?

^g Sal. song 6.

9.

Who is shee that looketh forth as the morning^g, faire as the Moone, pure as the Sunne, terrible

terrible as an armie with banners?

How cheerefully goeth shee out, hasteneth, runneth, when all amazed, shee heareth her beloved, saying unto her on this wise^h; Arise my love, my faire one, and come away. For^{h Sal. song 2. 10.} behold the winter now is past: the raine is changed and gone away.

The flowers appeare in our earth; the time of the singing of the birds come, and the voice of the Turtle is heard in our land. The figge tree hath brought forth her young figgs, and the vines with their small grapes have cast a savour; arise my love, my faire one; and come away.

My Dove that art in the hol's of the rocke, in the secret places of the stairs, shew mee thy sight, let mee heare thy voyce, for thy voyce is sweet, and thy sight comely.

O 5. Come

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Come away my chosen, my faire one, my dove, mine unspotted one, my spouse, come away, and I will put thee into my bedde-chamber: because I have longed after thy beautie.

Come away, that thou maist triumph in my presence with mine Angels, whose company I have promised thee.

i Act. 14.22. After many perils and labors
k Mar. 25.12 come away, enter into thy Ma-
l Ioh. 16.22 sters joy^k, the which no man
shall take from thee^l.

CHAP. 23.

*A prayer unto Iesus Christ, that
he would vouchsafe in trou-
bles to helpe us.*

OH, happy are all thy Saints,
O Christ, which have pas-
sed over the sea of this mortali-
tie, and attained unto the Ha-
ven of perpetuall quietnesse^a,
securitie, and peace, where they
are at rest, and alway joyful and
merrie. Where-

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Wherefore, of thy tender love I beseech thee, O Christ, who art without care of thy selfe, bee carefull of us, who needst not to care for incorruptible glory, have thou a cōsideratiō of our manifold miseries^b. *b Rev. 7. 5.*

O our God, who hast chosen a people to thy selfe^c, and endued them with glory, making them both immortall of thine immortalitie, and joyfull through thy blessed sight^c, I *c Rom. 8. 30.*
c I Cor. 13. 12
beseech thee, bee thou alwayes mindefull of us, and helpe us, who as yet in the salt Seas of this life are tossed with the surges about us.

O thou goodly gate, who art raised into a marvellous highnesse, help us vile pavement lying much beneath thee.

Give us thine hand, and raise up such as lie upon the ground, that waxing strong out of weakenesse, wee may be made couragious in battell.

Make

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d 1 Tim. 2. 5. Make thou d intercession for us continually, and uncessantly pray for us wretches, and most negligent sinners, that through thy prayers, wee may be conjoyned to the holy company of Saints: for otherwise wee shall never be saved.

For alas, wee are very fraile weakelings, of no courage, creatures given to the service of the belly and flesh, having in us almost no sparke of vertue.

And yet placed under thy confession O Christ, wee are borne by the wood of the crosse through this great and wide sea, wherein are things creeping innumerable, both small beasts and great: wherein the most cruell Dragon is ^f, alway prepared to devour us, wherein be the dangerous rockes, Scylla and Charibdis, with other such like innumerable things, whereby the heedlesse and wavering
in

e Psal. 104.
vers. 25.

f Rev. 12. 9.

g 1 Pet. 5. 8.

In faith^h, make shipwrack.

^h 1am. 2. 6.

Wherefore, O Christ, pray for us: O good Christ, pray thou, we say, for us, that through thy good prayers and merits, wee may deserve (ship and merchandise being saved) to attaine unto the port of perpetuall salvation, quietnesse, peace, and securitie, which never shall have end, Amen.

CHAP. 24.

A desire of the soule after the supernall Ierusalem.

O Mother Ierusalem^a, the ^a Gal. 4. 26.
holy Citie of God^b, and ^b Rev. 21. 10.
the dearely beloved spouse of
Christe, after thee doth mine ^c Eph. 5. 32.
heart covet; and my soule exceedingly is in love with thy
beautie.

Oh how comely, how glorious, how honourable art thou!
thou art all faire, and there is no
spot in thee ^d.

^d sal. song.

Triumph 47.

e Psal. 45. 11. Triumph and rejoyce, O beautifull daughter of the Prince, for the King hath a pleasure in thy fairenesse, and loves thy goodly personage, O thou fairer than the children of men^f.

g Sal. song 5. 9. But what is thy wellbeloved O thou fairest among women of the welbeloved? my welbeloved is white and ruddie, the chiefeft of ten thousand.

h Sal. song 4. 3. Like as the apple-tree among the trees of the forrest^h, so is my welbeloved among the sonnes of men. Under his shadow had I delight; loe now I sit, and his fruit is sweet unto my mouth.

i Sal. song 5. 4. My welbeloved put in his hand by the hole of the doore, and mine heart was affectionated toward him.

k Sal. song 3. 1. In my bed by night I sought him that my soule loved^k, I sought and found him: I hold and will not let him goe, untill he bring me into my mothers house,

house, into the chamber of her
that conceived me.

For there thou wilt give me
thy teares most abundantly,
and perfectly, and wilt satisfie
mine heart with a marvellous
satiety, so that I shall neither
hunger nor thirst any more^l.

^l Rev. 7. 25.

Oh, happy shall my soule be,
yea happie and alwayes happie
shall I be, could I once get to
behold thy glorie, thine happi-
nesse^m, thy beautie, thy gates
and thy wallsⁿ, and thy streets,
and thy manifold mansions^o;
thy noble Citizens, and thy
mightie King in Majestie^p.

^m 1 Cor. 2. 9.

ⁿ Rev. 21. 23.

^o Ioh. 14. 2.

^p 1 Cor. 13. 12

For thy walls are of precious
stones^q; thy gates of the richest
pearles^r, and thy streets of the
purest gold^s, wherein is sung
the joyfull Hallelujah^t without
intermission; thy manifold build-
ings are founded upon squa-
red stones, builded upon Sa-
phires, inclosed with golden
walls, whereinto none shall en-
ter,

^q Rev. 21. 18.

^r Rev. 21. 21.

^s Rev. 21. 21.

^t Rev. 19. 1.

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ter, but the cleane, and in it no
 u Rev. 21. 7. uncleane person shall inhabit u.
 Beautifull art thou become, O
 x Gal. 4. 26. mother Jerusalem^x, and sweet
 in thy comforts, no such thing
 is in thee, as wee suffer in this
 world, and as we behold in this
 wretched life.

There is neither darknesse nor
 night, nor any change of times
 y Esa. 35. 10. in thee.

There shineth not in thee ei-
 ther the light of the candle, or
 the brightnes of the moone, or
 the glitteringnesse of the stars:
 but the God of God, light of
 light, even the sunne of righte-
 ousnesse evermore doth lighten
 thee. The white and unspotted
 lambe, is thy pure and cleere
 light, thy sunne, thy cleernesse,
 34 Cor. 13. 12. & everlasting contemplation^z,
 of this most glorious King is all
 thine happinesse.

He is the King of Kings in the
 midst of thee; and you are his
 ministers about him.

There

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There be the singing quires
of Angels ^a, there the compa- ^{a Rev. 5. 15.}
nies of supernall citizens ^b, ^{b Eph. 3. 13.}
there be the solemnitie of all
which have returned from this
wofull peregrination unto thy
joyes.

There be the prudent Pro-
phets, the twelve Apostles ^c, ^{c Rev. 21. 14}
the victorious host of infinite
Martyrs ^d; & the sacred convent ^{d Rev. 7. 14.}
of holy confessors there ^e. ^{e Rev. 12. 11}

There be both upright men,
and holy matrons, which have
overcome the pleasures of this
world, and the weakenesse of
sex: there be those young men
and maidens, which have spent
their time in godly conversa-
tion.

There bee the sheepe ^f and ^{f Mat 23. 32.}
lambes that have escaped the
snares of this world, where they
now triumph in their severall
mansions: the glory of each par-
ticular man differeth, but com-
mon is the joy of them all.

There

There full and perfect charitie
 g. 1 Cor. 13. doth reigne: for God there
 13. is all in all^h, whom they doe
 h. 1 Cor. 15. alwayes beholdⁱ, and by be-
 28. holding him, continually they
 i. Rev. 22. 4. burne the more in love toward
 him.

They love, and they praise
 him, they praise and they love
 him: all their worke is to praise
 God without ending, without
 fainting, without toying.

O happy, yea, and evermore
 happy shall I be, if after the re-
 solution of this mortall body, I
 may heare those celestially songs
 of melodie, which are sung
 unto the praise of the eternall
 King, by those citizens of the
 k. Heb. 11. 16. supernall country^k, and by the
 companies of the spirits.

Happy then, yea much hap-
 pie should I bee, might I be
 counted worthy to sing those
 songs, and to wait on my King,
 my God, and my Captaine: to
 behold him in his glory, accor-
 ding

ding as he hath promised, saying^l, Father, I will that they ^{1 Ioh. 17. 14.} whom thou hast given me, be with me even where I am, that they may behold the glorie which I had with thee, before the foundation of the world.

And in another place^m; If any ^{m Ioh. 12. 26} man serve mee, let him follow me: for where I am, there shall also my servant be ⁿ. And a- ^{n Ioh. 14. 23.} gaine, He that loveth mee, shall be loved of my Father, and I will love him, & will shew mine own selfe to him.

CHAP.

CHAP. 25.

**A Psalm concerning
the glory of Paradise,
paraphrastically made
upon the words of
St. Augustine.**

Vnto the well of life endlesse,
My soule, ah drie, my soule doth
wherein it lies in great distresse, (thirst,
The flesh her jaile sh: would have birst,
She stirs, she strives she sues a main,
Her Countrey to enjoy again.
Her present case while she doth mourn,
Subject to griefe, she thinkes upon
The glorious state shee had beforne,
Which now through sin is quite ygon,
The evils wherein we be tost,
Bring into minde the blisse we lost.

a 1 Cor. 2. 9. For who can tell what joy it is a,
b Phil. 4. 7. For to enjoy the soveraigne peace b,
where the foundation of houses,
c Rev. 21. 19 With precious stones & rise & increase?
With gold the roofes are all set out:
With gold the parlours shine about.
Of jewels onely precious,
This goodly building erected was:

The

St. Augustines Prayers. 99

The street whereof is glorious,
Paved with gold as shining glasse d. d Rev. 21. 22.

There is no slime, there is no lane,

There is no sicknesse for to paine c, c Rev. 22.

Now winter cold, no Summer hot,

At no time there doe men annoy,

Fresh Roses alway may be got,

The Spring alway men there enjoy.

The Saffron red, the Lilly white,

The Balm gives sent, men to delight.

The fields are fresh, the seed doth spring

With Hony sweet the Rivers flow,

The pleasant Odours comfort bring,

And savours good from spices goe,

The Apples alway hang on Tree,

And evermore the woods greene be.

The Moone doth rise, ne yet incline,

Nor Starres, nor Sunne doe alter race,

The Lambe continually doth shine

In that same Towne and blessed Place.

There is no time nor any night f, f Rev. 22. 5.

But evermore the day is bright.

For all the Saints shine gloriously,

As doth the Sunne g, even they so doe, g Mat. 13. 34.

After the triumph mutually,

They sing together on a row,

And make report with hearts all glad,

Of every sight which they have had.

Th' are freed from sin, & rid from strife

Of

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Of bloud and spirit : the flesh, and eke
The minde enjoy the spirituall life,
And each one thing do think and seeke.

There is none offences to molest,
They now possessing perfect rest.

Full gladly they doe mention make,
Being rid from change of former case,
And comfort much they alway take,

h Rev. 22. 4. Of pleasant truth seeing the face h.

Hence lively joy from living spring:

There being rid they skip and sing.

They noble, strong, they iocund are,
From troubles now they be set free.

The healthfull there right well do fare:
And youth dreads nought old age to see

Hence too, and hence they spring and

For frailty now is gone and past. (last

Their state divine doth up swallow,

The mighty force of death so fell.

God knowing all things they wch know
All other things must know right wel.

For each mans heart to each mans

Is ope. In one they doe delight. (sight

One thing they loth, one thing they like

Their heart & mind, & will are one:

Albeit they are not crownd alike, (done

For these good deedes which they have,

Love worketh so that each mans blisse,

To all men due and common is.

The

St. Augustines Prayers. 101

the Eagles meete where carcasse lies i, i Mat. 24. 21.

That holy soules with Angels good,

May be renewed in the skies:

In every place they eate one food:

They filled are and yet do crave (have

They would those things the which they

Yet have they nought tho full they be

Their hunger doth them move nothing.

They eate and that full greedily,

And eating prickes them to eating.

The pleasant songs expell sad feares,

And Organ pipes doe please the eares.

Due praise they yeeld unto the King,

Through whom they doe triumph in

O happy soule is such, seeing blisse,

Before the Lord it present is;

And from his seat with look full bold,

How earth is ruled doth behold,

And how the stars, the Sun and moone

With planets all their place doe keepe.

After my fight, O let me soone

Approach unto this fellowship.

O Christ, my sute doe thou regard,

Of strivers who art the reward,

And make me to receive a part

Of that same blisse which they possesse:

Give strength that with courageous hart

I may endure the fight endlesse.

That battell fought, I then may finde

Long life, thee Christ, evē to my mind.

CHAP. 26.

The prayse which the soule continually doth ascribe unto God through the contemplation of his supernall blessednesse.

MY Soule, praise thou the Lord^a, and all that is within me praise his holy name.

^a Psa. 130. 1.

My soule, praise thou the Lord, and forget not all his benefits. Praise the Lord, all ye his workes in all places of his dominion, my soule praise thou the Lord.

^b Rev. 7. 11.

^c Phil. 2. 9.

^d Esa. 6. 3.

Praise we the Lord, whom Angels praise^b, dominions adore^c, powers doe reverence, to whom the Cherubins, and Seraphins, continually doe cry^d Holy, Holy, Holy.

Joyne wee therefore our voices to the voices of the holy Angels: and according to our abilitie, let us praise the God which

which we both have. For they whose eyes evermore bee fixed upon the Lord, whom they behold, not through a glasse darkly, but face to face, they doe most purely and without ceasing prayse the Lord.

1 Cor. xiii.
verf. 12.

But who can, yea so much as in thought comprehend, much lesse in words expresse, what an infinite multitude of those blessed spirits, and celestiall powers are in the presence of the Lord God Almighty! Or what continuall joy they receive by the sight of God! what everlasting mirth! what heat of love, not to their griefe, but to their delectation! what a desire is in them of the sight of God with satiety, and a satietie with desire, in whom neither desire ingendereth griefe, nor satiety bringeth loathing! How blessed they are by cleaving to thy soveraigne blessednesse! how they be made light, joyned to

P

the

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the true light. Finally, alway beholding the unchangeable Trinitie, they bee converted into an-unchangeable nature! But when shall we bee able to comprehend the glorious condition of the Angels, when we are not able to search out the nature of our owne soules?

What is this thing which can quicken the flesh, and yet voluntarily cannot binde it selfe to holy cogitations! what kind of thing is this which is so strong, and yet so weake: so small, and yet so mightie, that it searcheth out the secrets of God, and beholdeth celestiall things, which for mans behoofe is well known to have through sharpnesse of wit, invented the knowledge of many sciences? what kinde of thing is this then which knoweth so much of other things, and yet is utterly ignorant how it selfe was made?

For

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For although much bee spoken doubtfully of some concerning the beginning of the soules yet wee finde how it is a certaine intellectuall spirit, made through the power of the Creator; living everlastingly in her kinde, quickening the mortall body which it sustains; subject to alteration: prone to forgetfulness, which fear many times troubleth, and mirth puffeth up

O strange thing, most wor-
thie to be wondred at! of God
the Creator of all things^f, who^f Gen. 1. 1.
is incomprehensible^g, and un-^g 1 Kings 8.
utterable, all doubtfulness laid^{27.}

apart, we read great things, and
very marvellous we speake, and
write also: yet whatsoever wee
say, either of Angels, or of the
soules of men, we cannot so ea-
sily approve the same.

But omit we these things, and
impart we; leave we, and over-
lasse we whatsoever is created,
and let us direct the eyes of our

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faith upon him who hath made all things.

Wherefore I will make degrees of ascension in mine heart: and thereby mount up unto my soule, and by my soule and understanding ascend unto my Lord, who abideth above over mine head.

Let whatsoever is either visibly seene or spiritually imagined, with a strong hand bee far away removed from the sight of mine heart and minde: only let the pure understanding going on plainly, attaine swiftly unto him, who is the Creator both of Angels ^h, and of soules ⁱ, and of all things beside ^k.

^h Psal. 143. 1.
ⁱ Gen. 1. 26.
^k Gen. 1. 1.

Blessed is that minde which forsaketh base things below and seeketh after high things which maketh a nest in the rocke, and from the high cliff with Eagles eyes beholdeth the Sunne of righteounesse.

For

For nothing is so goodly, and so comfortable, as with the sight of the minde, and desire of heart to behold the very Lord alone, and after a marvellous manner, invisible to behold the invisible¹: and so to taste another, not this sweetnesse; and to see another, not this light. 1 Tim. 2. 15.

Because this light, which is inclosed in a place, is ended by time, and changed by the interruption of nights, and is common with us to wormes and beasts; and to say the truth, in comparison of that Sovereaign Light, cannot be called light indeede, but night rather.

C H A P. 27.

*What it is to hold, and to behold
God in part, and how we are
to conceive of God.*

ANd although that Sovereigne and unchangeable essence; that true light, that lasting light, that light of Angels can be seene of none in this life (for, that preheminance is reserved for the Saints in celestiall glory:) yet firmly to beleewe, and to understand, and to marke, and zealously to covet for the same, is after a sort to hold, and to behold the same.

Let thy voyce therefore, sound above the Angels; and let man with an intentive mind behold God, and prayse him with words as well as he can.

For it is meete that the creature doe prayse his Creator: because he hath made us to praise
! him^a,

him^a, who standeth not in need ^a Esai. 43 7.
of our prayse.

And he is an incomprehensi-
ble vertue wanting nought ^b b 3 Mac. 14.
great is our Lord God, and Al-
sufficient to himselfe, great also
in his Power, his Wisedome is
infinite ^c. Great is our Lord ^c Psal. 145. 3.
God, and much to be praised ^d. ^d 1 Chro. 16.
25.

Him therefore let the minde
love, the tongue praise, the hand
write; and in these holy cogita-
tions let the faithfull soule
wholly exercise herselfe. ^e Deut. 6. 5.

With these pleasant juncats
of celestiaall contemplation, let
the zealous man, and the be-
holder of Heavenly matters,
refresh himselfe day by day,
that being farned with this Ce-
lestiaall foode, hee may cry with
a great voyce, hee may cry
from his heart roote, with glad-
nesse hee may crie, and with a
most earnest desire of the mind
say on this wise.

CHAP. 28.

*A Prayer expressing the
manifest Properties
of God.*

a Tobit. 4. 11

b Esdr. 6. 4.

c Gen. 17. 1.

d Psal. 145. 9

e Psal. 15. 5.

f Mar. 6. 4.

g Eccl. 15. 18.

h Sal. song 5.

vers. 10.

i Psal. 24. 8.

k Psal. 90. 1.

l Psal. 139. 7.

m 1 Tim. 1.

27.

n Eccl. 23.

12.

o Mal. 3. 6.

p Psal. 102. 25

q 1 Tim. 6.

16.

r Iob. 23. 8.

s Bar. 3. 24.

t Psal. 139. 7.

u Lam. 3. 19.

v Exo. 15. 15.

w Iob. 11. 7.

x Deut. 7. 21.

O Most high^a, most holy^b,
most mighty^c, most mer-
ciful^d, most righteous^e, most
secret^f, present^g, beautifull^h,
and most strong Godⁱ.

Stable^k, incomprehensible^l,
invisible^m, yet beholding all
thingsⁿ, immutable^o, yet al-
tering all things^p, immortall^q,
unplaced^r, unmeasured^s,
uncomprehended^t, without
end^u.

Inestimable^x, unutterable^y,
wonderfull^z, unmooveable^a,
moving all things, unsearcha-
ble^b, unspeakable, fearefull and
terrible^c, to bee honoured^d,
served^e, worshipped^f, and re-
verenced.

z Psal. 1. 6. a Psal. 102. 24. b Rom. 17. 23.

d Mal. 1. 6. e Psal. 33. 8. f Deut. 9. 13.

Never

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Never yong and never old ^s, ^g Psal. 90. 1.
renuing all things ^h, rooting ^h Wil. 7. 27.
out the houses of the proud,
yet marke they not so much.

Alwayes working ⁱ, and yet ⁱ Iob. 5. 14.
ever at rest; gathering, and yet
never wanting; bearing up all
things ^k, and yet not burdened; ^k Heb. 1. 3.
filling all things ^l, and yet not ^l Eccl. 23. 18.
included; the creator ^m, pro- ^m Gen. 1. 1.
tector, nourisher ⁿ, and main- ⁿ Ps. 104. 27.
tainer of all things.

Seeking ^o, when thou lackest ^o Luk. 15. 4.
nought; loving ^p, yet not en- ^p Wis. 11. 23.
flamed; jealous ^q, and yet un- ^q Exod. 20 5.
mooved; thou repentest ^r, ^r Gen. 6. 6.
and yet art not grieved; thou
art angry ^s, and yet not dis- ^s Ps. 79. 5.
quieted.

Thou changest thy workes ^t, ^t Wisd. 7. 27.
but not thy counsell ^u, thou re- ^u Ps. 33. 11.
ceivest what thou findest not,
and never losedst.

Thou art never poore, yet art
thou glad when thou gettest; at
no time covetous, yet exactest
usurie.

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Many are bountifull to binde thee unto them, yet who hath
x 1 Cor. 4.7. ought which is not thine x ?

Thou payest debts, owing
y Mat. 18.17. nought, thou forgivest debts y,
and thou forgoest nothing.

Thou quicknest all things z,
z 1 Tim. 6.13. thou hast created all things a,
a Iohn 1.1. thou art everie where b, and
b Eccl 16. 18. every where whole.

Thou maiest be understood;
but not seene c, and art no
c 1 Tim. 1.17. where wanting d; yet art thou
d Psal. 139.7. farre from the cogitations of
e Prov. 15.15 the wicked e.

There art thou, where thou seemest not to bee; for where thou art not to shew favour, thou art to execute vengeance.

Thou touchest all things, yet not all alike; for some things thou touchest, that they may onely bee, and not live, perceive and discern.

Some things thou touchest that they may live, and have sense, but not discern.

And

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And some things also thou
toucheſt, that they may be, and
perceive and diſcerne too.

And although at no time
thou art unlike to thy ſelfe;
yet toucheſt thou divers things
diverſlie.

Thou art preſent alwaies eve-
rie where, yet art thou hardlie
to be found out.

We follow thee ſtanding, yet
can we not lay hold upon thee.

Thou poſſeſſeſt all things ^f *Pla. 50. 9.*
filleſt all things ^g, compaſſeſt all ^g *Pla. 139. 7.*
things, overpaſſeſt all things,
and beareſt up all things ^h. *h* *Heb. 1. 3.*

And yet thou beareſt not of
one part, and of another art
overpaſſed, neither of one part
filleſt thou, and of another
compaſſeſt; but in compaſſing
thou filleſt, and filling compaſ-
ſeſt, in bearing thou overpaſſeſt
and in over-paſſing beareſt:

Againe, thou teacheſt the
heartes of the faithfull ⁱ, without ⁱ *Eſa. 54. 13.*
noyſe of words.

Thou

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Thou reachest from one end
k Wisd. 8. 1. to another mightily^k, and com-
ly dost thou order all things.

Thou art neither enlarged by
1 Ps2. 102. 24. places, nor changed by times^l.

Neither is there any recessse,
or accessse unto thee, but thou
dwellest in the light that none
m 1 Ti. 6. 16. can attaine unto^m, whom never
man saw, neither can see.

Abiding in thy selfe quiet,
thou goest about the whole
world, every where, being alto-
gether all whole every where.

For thou canst neither be cut
nor divided, because thou art
truly oneⁿ; nor yet be brought
in parts, in as much as all whole
thou keepest the whole, fillest
the whole, lightnest and pos-
sessedst the whole.

The bottomelesse depth of
this mysterie, neither the minde
of man can conceive, nor the
tongue of Orators expresse;
nor the most learned bookes
in any Librarie make evident.

Were

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Were the whole world replenished with bookes, yet could not thine unspeakeable knowledge be uttered, because thou art indeede unutterable: thou canst by no meanes be either written or concluded, being the fountaine of Gods heavenly light, and the Sunne of eternall brightnesse.

For thou art great without quantitie; and therefore unmeasurable; good without qualitie, and therefore in deed and sovereignly good: yea, to say the truth, there is no good but thou alone o, whose will is a worke, o Mat. 19. 16. and whose will is abilitie.

Who hast of nothing created all things, the which thou made, p Gen. 1. 1. even onely because thou Heb. 1. 1. wouldest.

Who possessest all thy creatures without any lacke; governeest them without labour, and rulest them without paine; for there is nothing either of things
on:

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on high, or of things belowe,
that can disturbe the order of
thy government.

Who art in all places without
any place : and containest all
things without enclosure, and
q Eccl. 23. 18 remainest every where q, with-
out seate or motion.

Who neither art the author
r Eccl. 15. 20. of sin^r, (which thing only thou
s Psal. 11. 5. canst not doe, who canst doe all
t Exod. 6. 3. things t) neither hast thou been
sorry for ought which thou hast
done, neither art thou distur-
bed with any commotion of
the mind, nor hast any losse by
the destruction of the whole
world.

Who neither commendest u,
u Psal. 5. 4. nor commandest wickednes x,
x Eccl. 15. 20. who at no time lvest z, because
y Rom. 3. 4. thou art the everlasting truth z.
z Psal. 117. 2.

By whose goodnesse we were
a Gen. 1. 26. created a, by whose justice wee
b Dan. 9. 4. are punished b; by whose mercy
c Psal. 103. 3. we are saved c.

For wee are to worship in
stead

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stead of God, nothing ^d; be it ^d Exod. 20. 3
celestiall, or of the substance of
the fire, or earthly, or else how-
soever sensible.

For thou art what thou art ^c, ^c Exod. 3. 14.
and changeest not ^f. To whom ^f Mal. 3. 6.
chiefly belongs that which the
Greeks call *On*, the Latins *Ens*,
because thou art alway the
same ^g, and thy yeares shall not ^g Ps. 102. 27.
faile. These, and many moe
things have I learned of the ho-
ly Mother the Church ^h, where- ^h Ioh. 4. 26.
of through thy grace I am made
a member. Of her have I lear-
ned how that thou alone ⁱ, and ⁱ Ps. 1. 39. 10.
true God ^k, both hast nobody ^k Ioh. 17. 10.
and also art not subject to passi- ^l Ioh. 4. 24.
ons : and how nothing of thy
substance or nature is any way
violable, or changeable, or com-
pounded, or created; and there-
fore certain it is, that thou canst
neither be perceived by any bo-
dily eyes ^m, nor couldest ever ^m 1 Ti. 1. 17.
be scene in thy proper nature,
of any mortall man ⁿ. ⁿ Ioh. 1. 13.

For

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For hence it may evidently be gathered, that where Angels do now behold thee, there we also
o Rev. 21. 4. after this life shall see thee o.

Nay, the very Angels neither are able to see thee as thou art in thy selfe.

Nay, to conclude, the almighty Trinitie is knowne to none, but to thy selfe onely.

CHAP. 29.

*Of the pluralitie of persons,
and unitie in God.*

AND thou, an unitie of the God-head, thorough the pluralitie of persons manifold, art in number infinite, and therefore measurably unmeasurable, and waightily unweighable.

For we acknowledge no beginning of the sovereign goodnesse, the which thou art, of whom, through whom, in whom all things: but through
parti-

St. Augustines Prayers. 119

participation thereof, wee say
all good things are^a.

^a 1 Cor. 4. 7.
James 1. 17.

For thy divine essence hath
alwayes been, and yet is with-
out matter, although it lacke
no forme, to wit, informed, the
forme of formes, the most en-
formed forme, the which while
thou imprintest as a seale to e-
very particular thing, thou ma-
kest them doubtlesse to differ
from thy selfe without any ey-
ner of thy augmenting, or di-
minishing, but whatsoever is in
the world, it is thy creature^b.

^b John 1. 2.

O simple Trinitie, and triple
Initie, God whose Almighty-
esse both possesseth, and ru-
eth, and replenisheth all things
which thou hast created.

Neither in saying how thou
fillest all things, meane we that
they containe thee, but rather
that thou containest them, nei-
ther by parts fillest thou all
things, nor yet may it bee
thought, that every thing ac-
cording

according to the greatnesse of
the portion it hath, receiveth
thee, that is, the greatest thing
more, and the smallest thing
lesse : thou rather being in all
things, or more truly all things
e Aq. 17. 28. in thee^c, whose omnipotency
includeth all things, neither can
any man finde a way to escape
d Psal. 139. 7. thy power^d.

For whosoever hath not thy
favour, can by no meanes avoid
e Psal. 75. 6. thy displeasure, as it is writtne.
Neither from the East, nor
from the West, nor from the
South, but God is the Iudge
f Psal. 139. 7. and againe^f; Whither shall
goe from thy spirit, or whither
shall I goe from thy presence?

The immensitie of thy divine
greatnesse is this, that we know
thee to be within all things, not
as included, and without all
things, yet not excluded. And
therefore thou art within, that
thou maist containe all : and
therefore without, that all things
may

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may be comprehended within the immensitie of thy circumscribed greatnesse.

So then by that thou art within, thou art knowne to be a Creator ; by that thou art without, wee perceiue how thou art the governour of all things.

And lest all things which are created, might bee without thee, thou art within, and without, that all things may be included of thee, not by locall greatnesse, but by thy mightie presence, who art every where present, and all things present before thee : although some g Eccl. 15. 18 understand these things, yet some doe not.

The unitie then of thine inseparable nature, cannot have separable persons : because as thou art a Trinitie in Unitie, and an Unitie in Trinitie, so can you not have a separation of persons.

Sometime

h Mat. 3. 16.

17.

Sometime indeed those persons are particularly named: but so thou wouldest, O God the Trinity, declare thy selfe inseparable in persons, that there is no name in any one person, but may be referred unto another, according to the rule of relation.

As the Father unto the Son, and the Sonne unto the Father: so hath the Sonne true relation both unto the Father, and the holy Ghost.

Also those names which signify eyther thy substance, O God, or person, or power, or essence, or else what, which properly is called God, doe equally agree to all the persons: as great God, almightie, eternall, and generally all things, which naturally are spoken of God.

So that there is no name of nature, which may so agree unto thee God the Father, but the same also may fitly be referred

unto

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unto the Sonne and the holy Ghost.

We say that thou the Father art naturally God, so is the Sonne naturally God, and the holy Ghost naturally God, and yet not three Gods, but one God naturally, the Father, the Sonne, and the holy Ghost.

And therefore, O God holy Trinitie, in persons thou art inseparable, in sense are they to be understood, though in sound you have separable names; for you receive no plurall number in the names of nature.

For hereby it is declared, how the persons in the holy Trinitie, which is one ⁱ very God ^k, cannot be divided, for that the name of every person, respecteth alway another person.

1 Psal. 86. 10.

1 Joh. 17. 8.

1 Thes. 1. 9.

If I say the Father, I point unto the Sonne: and if I name the Sonne, I presuppose a Father: if I mention the holy Spirit,

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Spirit, I must necessarily understand of whom he is the Spirit, namely, of the Father and the Sonne.

For this is the true faith, proceeding from sound doctrine: this undoubtedly is the Catholike and right faith, which God of his goodnesse hath taught me in the bosome of the mother Church^l.

^l Gal. 4.26.

C H A P. 30.

A zealous prayer to the blessed Trinitie.

WHerefore, O Lord, my faith, which thou hast given me to my salvation, calleth unto thee.

For the faithfull Soule liveth by faith^a; he enjoyeth in hope^b, what one day he shall behold in thee.

^a Rom. 1.17.

^b 1 Cor. 13.12

O my God, unto thee cryeth my pure conscience, and the sweet love of my faith, which
the

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the darknesse of ignorance being driven away, thou hast brought unto the knowledge of the truth; which also thou hast plucked from the foolish bitternesse of this world, and made comfortable and pleasant to me through thy sweet love.

Unto thee, O blessed Trinitie, doth the cleere voice, and sincere love of my faith call, which nourishedst the same from the Cradle, thou hast enlightened alway by the light of thy grace, and confirmed mightily in mee through the instructions of our mother the Church.

Unto thee, doe I call, O happy, and blessed, and glorious, and single Trinitie, Father^c, and Sonne^d, and holy Ghost^e.

God^f, Lord^g, and Comforter^h, love, grace, and communionⁱ, the begetter^k, the begotten^l, the renewer^m:

The

^c Mat. 11. 25.

^d Joh. 3. 16.

^e 2 Cor. 13. 13

^f Deut. 6. 4.

^g Deut. 6. 13.

^h Joh. 10. 16.

ⁱ 2 Cor. 13. 13

^k Heb. 1. 4.

^l 1 A. 13. 53.

^m Titus 2. 5.

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a Ioh. 1. 4. The very light of the very
lightⁿ, the very illumination:
The spring, the floud, and the
watering:

Of one, all: through one, all
in one, all things:

o Aa. 17. 28. Of whom^o, through whom,
in whom are all things.

p Ioh. 5. 21. The living life, the life from
the living, the quickner of such
as live p.

One of himselfe; one of one
one of two.

q 1 Ioh. 5. 9. A being of himselfe, a being
of another; a being from both
r Ioh. 14. 9. The Father is truth^q, the Sonne
truth^r, and the holy Ghost
s 1 Ioh. 5. 6. truth^f: So that the Father, the

Word, and the Comforter are
e 1 Ioh. 5. 7. one essence^t, one power, one
goodnesse, and one blessednes
of whom, through whom, and
in whom, are all things blessed
whatsoever things are blessed.

CHAP. 31.

How that God is the true and the soveraigne Life.

O God, the true and the soveraigne life, of whom, through whom, and in whom all things doe live^a, whatsoever things doe live truly, and in happie state. ^a Acts 17. 21.

O God, even goodnesse and godlinesse: from whom^b, through whom, and in whom are all good and godly things, which are good and godly. ^b 1 Jam. 1. 18.

God, whose Faith quickneth, Hope erecteth, and Love linketh us; God, who hast commanded us to pray unto thee^c, and makest thy selfe to be found and openest to him which knocketh. ^c Mat. 7. 7.

God, whom none forgoeth, but the deceived; none seeketh, but the admonished^d, and no man findeth, but the purged^e. ^d Ioh. 6. 44. ^e Mat. 5. 8.

Q God,

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f Iohn 17. 3. God, whom to know, is life f:
whom to serve, is to reigne, and
whom to love, is the salvation
and joy of the soule.

g Esai 6. 3. Thee, both with my lips, and
with mine heart, and with all
my strength, I doe praise, blesse,
and worship; to thy clemencie
and goodnesse I doe yeeld
humble thanks for all thy bene-
fits, and to thy maiestie doe I
sing, Holy, Holy, Holy g.

O blessed Trinitie, I besecch
thee vouchsafe to come into me
and to make me a meet Temple
for thine Holinesse.

I do pray the Father through
the Sonne, I pray the Sonne
through the Father; I pray the
Holy Spirit by the Father and
the Sonne, that all wickednesse
may be set farre away from me
and that all the holy vertues
may be implanted within me.

O infinite God, of whom,
through whom, and in whom
are all things made, both visible
and

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and invisible^h, which incloseth^h Col. 1. 16.
thine outward workes, and fil-
lest thine inward : governest
them above, and bearest them
belowⁱ, keepe me the worke ofⁱ Heb. 1. 3.
thine handsk, which trust in^k Plal. 100. 3.
thee, and hope only in thy mer-
cy. Keepe mee I beseech thee,
both here and everie where :
now and alway, within and
without, before and behinde,
above and beneath, round a-
bout, so that there be no place
for the snares of the enemy
against mee.

Thou art God almighty^l, the^l Gen. 35. 12.
keeper and protector of all that
trust in thee^m, without whom^m Psal. 18. 30
none is in safety, no man is free
from danger.

Thou art God, and beside
thee there is none otherⁿ, eitherⁿ Deut. 4. 39.
in Heaven above, or in earth
below ; which doest great
things and unsearchable^o, and^o Job 5. 2.
marvellous thinges without
number.

Q² Meet

Meete it is that thou be praised, that thou be honoured, that thou bee magnified with commendations.

To thee the whole troupe of Angels, to thee the heavens and all the powers doe sing, and continually yeeld praises, as creatures to the Creator, servants to the Lord, souldiers to their King.

Every creature doth extol, and every soule doth glorifie thee the holy, and undefiled Trinity.

CHAP. 32.

*A forme of thanksgiving
unto God.*

a Song of
the three
children,
verse 87.

TO thee the holy and humble men of heart^a, to thee the Spirits and Soules of the righteous; to thee do all the supernall Citizens, together with all the orders of blessed Spirits, yeeld humble praise and glory, and exalt thee
above

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above all things for ever.

O Lord, gloriously and honourably doe those heavenly Citizens adorne thee with praises. Man also, the most excellent among thy creatures, doth magnifie thee.

Yea, and I too a miserable sinner doe exceedingly desire to praise thee, and greatly doe I love to love thee above all things.

O my God^b, my life^c, my strength^d, and my praise^e, give me grace to praise thee.

b Psal. 7. 1.

c Psal. 42. 8.

d Psal. 18.

e Psal. 118.

Put thy light in my heart, and thy word into my mouth; that both mine heart may think upon thy glory, and my tongue sing out thy praises every day.

f Psal. 71. 8.

But for so much as praise is not seemely in the mouth of a sinner^g, and I am a man of polluted lips^h: purge mine heart I beseech thee, from all iniquityⁱ, sanctifie mee both within and without, O almightie sanctifier,

g Eccel. 15. 9.

h Psal. 6. 5.

i Psal. 51. 7.

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and make me worthy to found
forth thy praise.

Receive in good part from the
hand of the heart, and from the
love of the mind, receive, I pray
thee, the sacrifice of my lips, and
let it be acceptable in thy sight,
and ascend up unto thee like a
sweet smelling savour.

Let thine holy memorie, and
thy blessed sweetnesse possesse
my whole soule, and ravish
mee with desire of invisible
things.

Let my soule I beseech thee,
passe from visible unto invis-
ible: from terrestriall unto hea-
venly, unto eternall from tran-
sitory things: let it passe, I say,
and see thy wonderfull vision.

O eternall veritie^k, and true
charitie^l, and deere eternity^m,
thou art my Godⁿ, unto thee
doe I sigh, after thee doe I co-
vet, on thee doe I thinke, unto
thee doe I desire to come night
and day: who so knoweth thee,
knowes

^k Psal. 117.2.

^l 1 Iohn 4.8.

^m 1 Tim. 1.

17.

ⁿ Psal. 31.14.

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knowes the truth^o, knoweth eternitie. • Iohn 14. 6.

Thou, O truth, bearest the preheminance above all things, whom we shall behold even as thou art p, that when this blind and mortall life is passed away, wherein it is said unto us, Where is thy God q? And I say, Thou art my God r. p I Iohn 3. 2.
q Psal. 42. 3.
r Psal. 32. 14.

Some what I breath after thee, when I powre out my soule unto thee in the voyce of joy and confession, as one that maketh good cheere, and keepeth a feast, and as yet is pensive, because it slideth backe, and becommeth a deepe, or more truly perceiveth it selfe as yet to be a very deepe indeed.

My faith which thou hast inflamed in the night before my feet, saith to it, Why art thou cast downe my soule s; and why art thou disquieted within me? waite on God; his Word is a lanthorne unto my feet t. s Psal. 43 5.
t Psal. 119. 115.

Q 4

Waite

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Waite and persevere untill the night, even the mother of the wicked, bee gone away, untill the wrath of God (whose children we sometime were ^u) bee passed away. For we have bin ere this darknesse^x, untill this streame of waters flow away, wee carry yet the remnants in the body dead in respect of sin, untill the day doe rise, and shadowes depart; wait on God, in the morning I shall stand before him, and behold, and alwayes prayse him.

In the morning I will direct me unto thee ^y, and behold the heath of my countenance, even my God, who shall quicken our mortall bodies ^z, because of the Spirit dwelling in us, that now we may bee light ^a, while yet we are saved by hope ^b, and are the children of light, and the children of the day ^c, not of the night, neither of darknesse.

For

S^t. Augustines Prayers. 135

For wee were once darke-
nesse ^d, but are now light in the ^{d Ephes. 5. 8.}
Lord, and yet through faith ^{e 1 Cor. 13. 12.},
not as we shall bee. Hope that
is scene is no hope ^f.

^f Rom. 8. 24.

O Lord, that immortall peo-
ple of thine Angels doe prayse
thee: and the celestiall powers
doe magnifie thy Name ^g, who ^g Esay 6. 1.
have no neede either to read
this our Scripture, or to know
thee the Holy and single Tri-
nitie.

For they alwayes behold thy
face ^h, where they read without ^b Mat 18. 10.
syllables of time, what thine
eternall pleasure is: they read,
they choose, and they love:
yea, alwayes they read, and
what they read, they forget
not.

By choosing and loving, they
read this constancy of thy
counsell, and their booke shall
at no time bee shut and folded,
because thy selfe art and wilt
everlastingly be this to them.

Q 5

O

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O much blessed are those heavenly powers, that can religiously and purely with an exceeding delight and unspeakable joy magnifie thee with prayes!

Thence they prayse, whence they rejoyce, for so much as alwayes they behold that which offereth them continuall occasion both to prayse and rejoyce.

But we pressed downe with the waight of fleshⁱ, and placed farre away from thy countenance^k in this exile^l, and distracted through varieties of the world, we alas are notable worthily to prayse thee, through faith wee prayse thee, not of perfect knowledge^m.

ⁱ Wisd. 9. 15

^k 1 Cor. 13.

^l Heb. 11.

^m 1 Cor. 13.

ⁿ 12.

^o Mat. 18. 10.

But those angelicall Spirits prayse thee of knowledgeⁿ, not through faith: for our flesh is the cause, why wee prayse thee otherwise than they doe.

Notwithstanding, albeit we sing

St. Augustines Prayers. 137

sing prayes to thee after divers
sorts, yet thou art but one God
o, Creator of all things p, to ^{o Deut. 6 4.}
whom is offered the sacrifice of ^{p Gen. 1.1.}
prayse both in Heaven and in
Earth: but one day wee shall
come unto their company, with
whom alwayes wee shall see
thee q, and prayse thee without ^{q 1 Cor. 13. 12}
ceasing.

Now then, O Lord, grant
that while I do live in this fraile
body, both mine heart, and my
tongue, and all my bones may
glorifie thee, and say r, Lord, ^{r Psal. 33. 10.}
who is like unto thee!

Thou art God Almightye s, ^{s Exod. 6. 3.}
whom three in Persons r, yet ^{r Mat. 3. 16.}
but one in the substance of the
God-head, wee serve and wor-
ship, namely the Father unbe-
gotten, the Sonne onely begot-
ten of the Father u, the Holy ^{u Ioh. 3. 16.}
Spirit both proceeding from,
and remaining in them both,
an holy and a single Trinitie,
one God Almightye.

Which

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1 Gen. 1. 26.

7 Psal. 103.

Which when wee were not,
didst mightily make us^x, and
when through our owne de-
fault wee were lost, mercifully
and marvellously hast delive-
red us^y.

Oh, suffer us not to proove
either ungratefull for so great
benefits, or unworthy so mani-
fold mercies.

Unto thee doe I pray, sue and
beseech : increase my faith, in-
crease my hope, yea, and in-
crease my love also.

2 Col. 1. 23.

a Col. 1. 10.

Through that same thy
goodnesse, make us to be ever-
more stable in faith^z, and fruit-
full in all good works^a, that by
a right faith, and works agree-
able unto faith, wee may come
through thy mercy unto ever-
lasting life, where seeing thy
perfect and full glory even as it
is^b, we may worship thy Ma-
jestie, and being made worthie
to behold thy glory, sing :

b 1 Cor. 13.

Glory to the Father which
hath

St. Augustines Prayers. 139

hath made us^c, glorie to the ^cPsal. 136. 26
Son who hath redeemed us^d, ^dGal. 3. 3.
glory to the Holy Ghost that
hath sanctified us^e, glorie to ^eRom. 15. 26
the Sovereigne and single Tri-
nitie, whose works are unsepa-
rable, and whose Kingdome
hath none end ^f. ^f Rev. 11. 15.

Unto thee belongeth al praise,
all commendation, all honour :
blessing, and love, honour, and
power, and might bee unto
thee our God for evermore^g, ^g Rev. 7. 12.
Amen.

CHAP. 33.

*A complaint, that man is not
mooved in heart through con-
templation, when as the An-
gels, who see God, trem-
ble thereat.*

Pardon, O Lord, O merci-
full GOD pardon, pardon
and shew mercie, forgive mine
ignorance, and my great im-
perfection.

O re-

140 St. *Augustines Prayers.*

O reject mee not, for that I dare be so bold with thee, who am thy servant, not thy good servant, whom would I were, but thine unprofitable and evil, and therefore very evill, because I presume without any contrition of the heart, and floods of teares, and without due reverence and feare, to praise, blesse and worship thee our Almighty^a God, terrible, and much to be feared^b.

^a Gen. 17. 1.

^b Rev. 15. 1.

For if the Angels in honouring and praying thee do tremble, filled with a marvellous rejoycing: why doe not I when I come into thy presence to prayse thee and to offer sacrifice, why doe not I even quake at the very heart, why blush I not in countenance, why doe I not stammer in my speech, and why shed I not plentifull teares from mine eyes?

Alacke, I would, but I am unable, because I cannot doe as

my s

St. Augustines Prayers. 141

I would. Hence it is that I
marvell much with my selfe,
while with the eyes of my faith
I behold thee, who art very
terrible.

But who can doe this, with-
out the helpe of thy grace? for
it is thy mercy which doth save
us all ^e.

^c Rom. 9.23.

O wretch that I am, how
senselesse is my soule become,
that it is not much dismayed,
while it standeth before God,
and soundeth out his prayes!

O wretch that I am, how is
mine heart hardned, that mine
eyes doe not poure out even
floods of teares, while I, fellow
servant, reason before my Lord
^d, and a man with God ^e: a crea-
ture with the Creator? I, who
am made of the slime of the
earth ^f, with him who hath
created all things of no-
thing ^h.

^d Mal. 1.6.

^e Exod. 20. 11.

^f Psal. 100. 3.

^g Gen. 1. 26.

^h Heb. 1. 1.

Behold, O my Lord, I place
my selfe before thine eyes, and
what

what I thinke secretly of my selfe in my heart, I make others to know.

1 E. hec. 2. 4. But O God, who art rich in mercieⁱ, and liberall in thy rewards, give mee of thy riches, that through them I may serve thee. For none otherwise can wee either serve or please thee, *1 Jam. 4. 17.* but of thy gift^k: pierce, I beseech thee, my flesh with thy feare: let mine heart rejoyce, that I may feare thy Name.

1 Job 31. 23. Oh that my sinfull soule did so feare thee, as did that holy man, who said, Gods punishment was fearefull unto me!

m Jam. 1. 17. Wherefore O God, who art the giver of all good things^m, give mee among thy prayes a well of teares, together with a pure heart and joyfull minde; that loving thee perfectly, and lauding thee worthily, in the very palate of mine heart, I may perceive, taste and savour, how sweet thou art and pleasant,

St. *Augustines Prayers.* 143

O Lord : as it is written, Taste
see and see how gracious the
Lord isⁿ, Blessed is the man ⁿ Psal. 34.8.
that trusteth in him.

Blessed is the people that can
joyce in thee^o : Blessed is the ^o Psal. 89.15.
man whose strength is in thee
and in whose heart are thy ^p Psal. 84.5.
wayes in the vale of teares, in
the place which hee hath ap-
pointed.

Blessed are the pure in heart^q : ^q Mat. 5.8.
for they shall see God.

Blessed are they which dwell
in thine house O Lord for ever
and ever, they will praise thee^r. ^r Psal. 84.4.

CHAP. 34.

*A Prayer verie forcible to
move the minde unto Re-
ligion, and the love
of God.*

O Iesus, who art our redemp-
tion^a, our love and desire, ^a Gal. 4.1.
God of Gods^b, helpe mee thy ^b Iohn 8.41.
servant. Upon thee doe I call,
unto

144 *St. Augustines Prayers.*

unto thee doe I cry from the
very bottome of mine heart.

For thee doe I call into my
soule: O enter therein, and
joyne it to thee, that thou maist
possesse the same without spot
or wrinkle.

c Ephel. 5. 27

For a most cleane Lord, must
have a cleane habitation!

O then sanctifie me thy ves-
sell which thou hast made
purge me from all wickednesse
fill me with thy grace, and be-
ing replenished, keepe mee so
that I may bee a meete temple
for thy dwelling both here and
for ever.

d Job 16. 8.

O most good, most gracious
loving, deare, mightie, desired
pretious, amiable, and glorious
God, thou art to me than honey
sweeter, than milke or snow
fairer, than nectar more plea-
sant, than gold and jewels more
pretious, and dearer than all the
wealth and promotions of the
world.

1 Cor. 3. 16.

Wha

St. Augustines Prayers. 145

What doe I say, O my God,
mine onely hope and so infinite
mercy? What doe I say, O hap-
py and quiet sweetnesse? what
doe I say, when I say these
things? I say what I am able,
but I say not all that I should:
would to God I could say, as
the melodious quiers of An-
gels doe say!

Oh how willingly would I
poure out my selfe wholly in
thy praises! how devoutly with-
out ceasing, would I sing forth
those Psalmes of heavenly mu-
sicke, unto the laud and prayse
of thy Name in the midst of thy
congregation!

Notwithstanding, because I
cannot doe so, shal I be still? wo
to them which talke not of thee
who openest the mouth of the
dumb, and makest the tongues
of babes eloquent. Wo to them
which talk not of thee, for they
which babble much are dumbe
when they sing not thy praises.
Who

Who can praise thee worthily enough, O unutterable power and wisdom of the Father!

And albeit I cannot find words, wherewithall I may sufficiently expresse the Almighty, and all skilfull words: yet untill thou call me unto thee where I may praise thee as I should, and ought, I will say that I am able. Wherefore mine humble request is, that thou wouldest respect, not that which I now doe say, but that which I desire to say.

For indeed, I doe mightily desire to speake of thee as I ought, and as becommeth me because to thee praise, to thee Psalmes, to thee all honour and glorie is due.

g 1 Tim. 1. 17.

h Psal. 7. 9.

Acts 14. 8.

Then knowest thou, O God who knowest the secret cogitations of the heart, thou knowest how to me thou art more acceptable and deare, than ei-

ther

nothing in heaven, or earth, or any
thing contained in heaven or
earth. For I doe loue thee a-
bove heaven, and above earth,
and more than any thing which
is in heaven or earth : yea for
the love of thy name, no tran-
sitorie thing doubtlesse is to be
loved.

11 Cor. 7. 31.

O my God exceedingly doe
love thee; and more and more
desire to loue thee.

Grant I beseech thee, that I
may love thee evermore, not
only as I would, but also as I
should, that thou onely maist
be in my thought and medita-
tion. Of thee let me meditate in
the day time and cease not, of
thee let me thinke in the night
when I am asleepe : with thee
let my spirit reason, and my
soule let it talke with thee.

With the light of thy holy
contemplation let mine heart
be enlightened, that through
thy direction I may goe from
strength

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k Psal. 84. 7. strength unto strength ^k, and so
at length behold thee the God
of Gods in Sion, whom now
I see indeed through a glasse
darkely ^l; but then face to face
where I shall know thee ever
as I am knowne.

m Mar. 5. 8. Blessed are the pure in heart
for they shall see God. Blessed
are they which dwell in thine
houseⁿ, O Lord, for ever and
ever they will praise thee.

Wherefore by all thy mercies
wherewithall we be delivered
from everlasting damnation
I beseech thee, O Lord, mo-
lifie mine hard and stonie, and
flintie and iron heart, with
thine holy and mightie oym-
ment: and through the fire of
compunction make me at al-
l houres to seeme a living sacrifice
in thy sight ^p.

Cause me to have alwayes
contrite, and an humble heart
with a floud of teares in mine
eyes.

Ca

St. Augustines Prayers. 149

Cause me from the bottome
of mine heart utterly to die to
this world, and through the
greatnes of thy feare and love,
to forget transitory things,
that I may neither weepe nor
reioice at, neither feare nor love
any worldly thing: neither be
corrupted with prosperitie, nor
overthrowne by aduersitie.

And forsomuch as thy love is
strong as death, let the fiery and
pleasent force of thy love swal-
low up mine heart, I beseech
thee, from all things that are
vnder heaven, that I may cleave
unto thee alone, and be fed with
the onely remembrance of thy
sweetnesse.

Let thy sweet savour, O Lord,
at the sweet savour of thee, I
pray thee descend, yet let it de-
scend into mine heart; and let
the comfortable love of thine
holly name enter even into my
soule. O let the marvellous and
unspeakeable sweetnesse of thy
savour

q Sal. song 8.
ver. 6.

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favour come unto mee, which
may both raise up in my breast
a continuall desire after thee
and from mine heart bring the
veins of water springing up in
to everlasting life.

r Ioh. 4. 14.

Thou art unmeasurable,
Lord, and therefore without
measure thou shouldest be lov-
ed, and praised of them whom
thou hast redeemed with thy
precious blood.

s I Pet. 1. 18.

O most gracious lover of man

t I Ioh. 3. 16.

kindest, most mercifull Lord

and righteous Judge, to whom

all judgement is committed by

u Ioh. 5. 22.

the Father, by the most wis-
domme judgement of thine equity thou

hast given out, how the chil-

x Luk. 16. 8.

dren of this world, of night

and of darkenesse, with a most

earnest desire, endeavour, and

studie doe love and seeke after

transitory riches & fleeting pro-

motion; than wee thy servants

y Gen. 1. 26.

can love our God, by whom we

z Gal. 3. 13.

are both made and redeemed

For

St. Augustines Prayers. 151

For if one man doe so entirely
loue another, that he can hardly
beare the absence of his friend :
if the wife with so great a fire of
good will be joyned to her hus-
band, that in respect thereof, she
can at no time be at rest till shee
have his company : with what
a good will, with what a care,
with what a zeale ought the
soule, which through faith of
her part, and through mercy
on thy part betrothed to thee,
to love thee the true ^a God, ^{a Mat. i. 23.}
the fairest spouse ^b, who hast so ^{b 2 Cor. i. 2}
loved, and saved us ; who hast
done so many, such and so great
things for our sakes.

And although these weake
things have their comforts, and
their loves : yet doe they not so
delight as thou our God dost.
For in thee do the righteous re-
ioyce, because thy love is sweet
and quiet. For thou dost reple-
nish the hearts which thou pos-
sessed, both with sweetnesse,
R with

152 *St. Augustines Prayers.*

with joy, and with tranquillie.

Contrariwise, the love of this world and of the flesh is troublesome and unquiet, neither suffereth it the minds whom it entereth into at any time to be at rest. For continually it mooveth them with suspicions, and with perturbations, and with manifold feares.

So that thou art the joy of the righteous: and good cause why. For with thee is an assured quietnesse, with thee is the life void of all troubles.

O gracious God, who so entereth into thee, entereth into
c Mat. 25. 21. his Masters joye, and shall feare no more: but shall fare well in the place of happinesse, saying,
d Psal. 132. 14. This is my rest for everd; here will I dwell, for I have a delight therein; and againe, The
e Psal. 23. 1. Lord is my shepheard e, I shall not want: he maketh me to rest in greene pastures.

St. Augustines Prayers. 153

O deare Christ, O sweet Iesu,
replenish mine heart, I beseech
thee, with the unquenchable
fire of thy love, with a continu-
all remembrance of thee, so that
as a burning flaine I may so
burne with the loue of thee, that
no water, be it never so much,
may quench the same.

O most gracious Lord, make
thou mee unfainedly to love
thee, and through desire of thee
to lay downe the burthen of all
fleshy desires, and the impor-
table weight of earthly affecti-
ons which beareth and presseth
downe my soule; that by the fa-
vor of thine oyntments running
amaine after thee, I may the
more speedily discerne, by the
conduction of thee my captain,
to come unto the contempla-
tion of thy fairenesse, there to
be thoroughly satisfied.

For two sorts of love, where-
of the one is good, and the o-
ther naught; the one sweete,

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and the other uncomfortable;
cannot abide at one time toge-
ther in one body.

f Mat. 10. 27. And therefore, who so be-
g 1 Ioh. 2. 15. fides thee loveth any thing^f, thy
love, O God, is not in him^g,
thy love, I say, even the love of
sweetnesse, and the sweetnesse
of love; the love which trou-
bleth not, but delighteth, the
sincere and chaste love abiding
everlastingly; the love which
alwayes burneth and never go-
eth out.

O deare Christ, O sweet Je-
su, who art the very love^h, and
h 1 Ioh. 4. 8. my Godⁱ, inflame me wholly
i Mat. 4. 10. with thy fire, with thy love,
with thy sweetnesse and delec-
tation, with thy joy and mirth,
with the delight and desire of
thee, the which is both holy
and good, chaste and pure, qui-
et and secure, that filled even
top-full with the sweetnesse of
thy love, and wholly set on fire
by the flames of thy friendship,

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I may love thee, my God, with
all mine heart^k, and with all
my strength, having thee al-
wayes and in all places both in
mine heart, and in my mouth,
and before mine eyes, so that
strange loves may find no place
at all in me.

^k Deut. 6. 5.

Heare me O my God: heare
me, O light of mine eyes: heare
my petition, and grant my pe-
tition, that thou maiest heare
me.

Gracious, and most merci-
full God, stop not thine eares
against me, because of my sins,
but of thy wonted goodnesse
receive the prayers of thy ser-
vant, and grant me the effect
of my petition and request, A-
men.

R 3 CHAP.

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CHAP. 35.

*A devout Prayer for grace, to
praise and to thanke the Lord
daily for his benefits.*

^a Ioh. 1. 1.

^b 1 Tim. 1. 13

O Lord, Christ, word of the
FATHER^a, who camest into
this world to save sinners^b,
through the tender bowels of
thy mercy I beseech thee, a-
mend my life, change my dea-
lings, and reforme my manners:
take away from me such things
as hurt my soule, and displease
thee: and give me that which
thou knowest is pleasing to
thee, and profitable for my
soules health.

^c Ioh. 14. 14.

^d Gen. 35. 11

^e Psal. 45. 9.

^f Rom. 4. 5.

Who can bring a clean thing
out of filthinesse^c but thou a-
lone? Thou art God Almightie^d,
of infinite mercy^e, which
justifiest the ungodly^f, and
quickenest the dead in respect
of sinne, who changest sinners,
and they are not.

Remove

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Remove therefore from mee,
whatsoever in mee displeaseth
thee. For thine eyes doe behold
my manifold imperfections.

Send thine hand of mercie, I
pray thee upon me: and take a-
way from me whatsoever with-
in mee doth offend the eyes of
thy goodnesse.

O Lord, thou knowest both
how sound, and how sick I am.
Heale my sicknesse, and main-
taine my health, I beseech
thee.

O Lord, thou which helpest
the weake, and preservest the
healthfull, thou at a beck amen-
dest the things which are bro-
ken and decayed, heale thou
me, and I shall be whole: save
me, and I shall be saved. g Ier. 17. 14.

For do thou vouchsafe in mine
heart, thy field, to sow the good
seede, it must needs bee, that
first thou wilt plucke out the
thornes of my wickednesse by
the hand of thy mercy.

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O most gracious, most gentle, most loving, desired, amiable and lovely of all others, poure I pray thee, upon mine heart the streames of thy sweetnesse, and good will, that I may neither desire, nor thinke upon
^hMat. 10. 37. any earthly, or fleshly things^h, but love thee alone, and have thee onely both in mine heart and mouth.

By thine owne finger write thou within my breast a sweete remembrance of thy comfortable Name, never to be blotted out by forgetfulnesse.

Write thy will, and thy justifications also upon the tables of mine heart, that alway and every where, I may set both thee the Lord of infinite sweetnesse, and thy lawes before my face.

Inflame my minde with that thy fire, which thou sendest up-
ⁱLuk. 17. 19. on the earthⁱ, and wouldest have increased verie much, that day by day, with abundance of teares,

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teares, I may offer unto thee
the sacrifice of a contrite spirit^k, *k Plal. 51. 15.*
and of a broken heart.

According as I desire, and as
from mine heart I crave, O
sweet Christ, O good Iesu, give
me thine holy and chaste love,
that it may replenish, and hold,
and possesse me altogether.

And give mee too a continu-
all watering streame of teares,
which is an evident signe of thy
love, that they also may testifie
to the world thy love within
mee, that they may declare and
tell, how greatly my soule doth
love thee, seeing for the excee-
ding pleasure it receiveth from
thy love, it cannot refraine from
shedding teares.

O good Lord, sometime I
remember that good woman
Anna^l, which came unto the *1. Sam. 1. 28.*
Tabernacle to begge a sonne of
God, of whom the Scripture
testifieth, how after her teares
and prayers shee looked no

R 5 more

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more sad : but when I remember so great vertue , and such constancie of that woman, I am troubled in mind, and do blush againe, because I behold how I wretch doe grovell too much downward.

For, if a woman did so weep, and continue in weeping, and that for a son: how should my soule weepe, yea, and persist in weeping, which seeketh, and loveth God, yea, and longeth too for to come unto him! How should the soule both groane, and bee grieved, that seeketh after God night and day! which esteemeth all things as nought beside Christ ! for it is much marvell , if teares bee not the meat of such a soule, day and night.

Regard therefore, and shew mercie upon me, for the dolours of mine heart be increased.

Give me thine heavenly comfort, and despise not the sinfull soule

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soule for which thou diedst ^{m.} m. Tim. 1.

O give, I beseech thee, the
inward teares of hearty affecti-
on, which may both loose the
fettters of my sinnes, and also
replenish my soule evermore
with thy celestiaall comfort. 15.

Gladly would I attaine some
portion in thy kingdome, if not
among men afore time, whose
steppes I am unable to imitate,
yet at the least among religious
women.

And here commeth into my
remembrance the wonderfull
devotion of other women, that
with a godly affection sought
thee in the graven, that albeit n Mat. 28. 1.
thy Disciples departed, yet Mark. 16. 1.
went they not from the sepul-
cher, but sate there heavily la-
menting, and weeping much
and a long while, and rising a-
gaine, with many teares often-
times went and peeped into the
holes of the sepulcher, and very
diligently sought, if any where
they

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they could see thee, whom earnestly they sought for.

Many times went they unto the grave; but to the lovers too much was not often enough, for the vertue of a good worke is perseverance: and because above the rest they loved, both in loving they wept, and in weeping they sought, and in seeking they persevered, and therefore they before all did find thee, saw thee, and talked with thee.

And not only so, but also they carried the tidings of thy glorious resurrection to the Disciples themselves, according as you bad and warned them, saying, Goe and tell my brethren, that they goe into Galilee, and there they shall see me.

o Mar. 28. 10.

If then the women so wept, and in weeping persevered, that sought the living amongst the dead, and by faith touched thee: how should the soule bewaile,

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bewaile, and in bewailing continue, which in heart beleeueth and with mouth confesseth, how thou the Saviour doest rule in Heaven, and governe every where! How should that soule weep and lament, which with her heart loveth, and with all her whole desire longeth for thee!

O thou onely refuge, and hope of the distressed, to whom no man sueth, without hope of mercie, give mee this grace for thine owne sake, and thy holy Name sake, that as often as I thinke of thee, speake of thee, write of thee, read of thee, confesse of thee, as often as I remember thee, serve thee, offer the sacrifice of prayse unto thee, so often I may shed abundance of teares sweetely before thy face, that my teares may become my meate day and night.

Thou, O King of glory, and master

p Psal. 42. 3.

q Psal. 24. 7.

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r Mat. 23. 10. Master of all vertues r, hast
taught us both by word and
example to weep and to mourn,
saying : Blessed are they which
mourne, for they shall be com-
f Mat. 5. 3. forted s. Againe, thou diddest
t Job 11. 33. mourne for t thy friend depar-
ted, and weptst over Jerusalem,
ready to come unto desola-
u Luk. 19. 41. tion u.

O good Jesu, by those most
pretious teares of thine, and by
all thy manifold mercies,
wherewithall thou hast vouch-
safed wonderfully to helpe us
miserable sinners, give me grace
to bewaile my transgressions,
the which my soule doth much
long for and desire, because
without thou give it, I cannot
x Iam. 1. 7. get the same x but even through
the holy Ghost, which mollifi-
eth the hearts of sinners, and
provoketh them unto the tears
of repentance.

Give me grace to mourne for
my sinnes, as our forefathers
did,

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did, whose foote-steppes I am bound to imitate; that I may bewaile mine offences all my life long, as they have mourned day and night.

Even for thine intercession sake, and for all thy merits sake have mercy upon me thy miserable and unworthy servant: and give mee grace to bewaile my finnes.

Water thou my plants both from above, and from beneath, that my teares may be my meat day and night, and I through the fire of compunction may be made a fat burning sacrifice in thy sight, and be killed altogether upon the altar of mine heart, and be taken as a fat burnt sacrifice for a sweet smelling savour in thy nostrils. y Psal. 42. 3.

O sweete Lord, give mee a watering fountaine, and a cleere fountaine, wherein daily this defiled sacrifice may be cleansed.

For

E Lam. 3. 2.

For although through the assistance of thy grace I have offered my selfe wholly to thee, yet in many things for all that I doe sinne^z, by reason of my too too great weaknesse.

Wherefore O blessed and loving God, give mee grace especially of the great sweetnesse of thy love and remembrance of thy mercies, make ready this table for thy servant in thy presence, and give me power, that when I will, I may be satisfied of it.

Of thy mercy and goodness grant that this inebriating and goodly cuppe may quench my thirst, that my spirit may covet after thee, and my minde burne with thy love, forgetting all vanitie and misery.

Heare O my God, heare O light of mine eyes, heare my petition, and grant that I may begge that thing, which thou maist grant.

Grati-

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Gratious and mercifull God,
stop not thy eares against mee,
because of my sinnes, but of thy
wonted goodnesse grant mee
the effect of my petition and
desire. Amen.

CHAP. 36.

*A very effectuall Prayer to the
stirring up of the minde unto
godlinesse, being zealous-
ly uttered.*

O Lord Jesus, O pittifull Je-
sus, O good Jesus, who
both hast vouchsafed to suffer
death for our sinnes, and
arisen againe for our justifi-
cation a.

a Rom. 4. 25.

I humbly beseech thee by
thy glorious resurrection, raise
me out of the sepulchre of my
sinnes, and of all my vices, and
give me daily a part in the first
resurrection, that truly I may
receive a portion in the resur-
rection at the last day.

b Rev. 20. 6.

O

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O sweete, and most blessed
Jesus, thou hast ascended into
Heaven with a glorious Tri-
umph, and sittest at the right
c Rom. 8.3c. hand of the Father c : O Al-
mightie Prince, draw mee up-
ward unto thee, that I may
d Cant. 1.2,3. runne after thee d, through the
favour of thine ointments, that
I may runne and tire not, thou
drawing and conducting mee,
in my race; draw the mouth of
my soule thirsting after thee,
unto the supernall rivers of e-
ternall safetie, yea draw mee
e Psal. 36.6. unto thee the Well of life f, that
according to thy Power, I may
from thence take my drinke,
whence I may live for ever-
f Iohn 14.6. more, O my God, my life f.

For thine holy and blessed
mouth hath said, if any man
thirsts, let him come unto mee,
g Iohn 7. 39. and drinke.

Now grant, O Fountaine of
life, that the thirstie soule may
drinke of thee continually, that
ac-

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according to thine Holy and true promise, out of my belly may flow even rivers of water of life. *h Joh 7. 38.*

O fountaine of life, replenish my soule with the river of thy pleasure, make mine heart thoroughly drunke with the sober drunkenesse of thy love, so that I may utterly forget whatsoever is vaine and earthly, and evermore have thee alone in my remembrance, as it is written, I remembred God, and mine heart was glad. Give me thine holy spirit, signified by those waters which thou promist to give to such as thirst.

O, I beseech thee, give mee grace, with all my desire, and with all my care, to goe on toward that place, whither we beleeve thou ascendedst the fortieth day after thy resurrection; that *i Acts 1. 3.* only in the flesh I may bee held in this wretched world, but in thought and desire may bee with

k Mat. 6. 2.

with thee, that there mine heart
may be ^k, where thou my de-
sired, and incomparable, and
much lovely treasure, art.

l Gen. 8. 9.

For in the great deluge of this
life, where wee are tossed with
raging stormes on all sides, and
no good footing and hie place
can bee found where the Dove
may somewhat rest her selfe ^l,
there is no where either sure
peace, or secure quietnesse, but
warres in all places, contenti-
on, and enemies: abroad figh-
tings, within feares.

m Wisd. 9.
23.

And for so much as one part
of us is heavenly, and the other
earthly, the corruptible bodie
is heavie unto the soule ^m.

Therefore my minde, my
friend and companion, being
wearied comming out of the
way, is sicke, and lieth all too-
rent and torne of those vanities
which it hath passed by: it is ve-
ry hungrie, and faine would
drink, but I have nothing to set
before

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before it, because I am in po-
vertie and in beggerie.

But O Lord, my God, who
aboundest in all good thingsⁿ, ⁿ *1am. 1.17.*
and art a liberall bestower of
the dainties of heavenly safetie,
give thou meat to the wearied,
gather together the dispersed,
amend that which is torne.

Lo, he standeth at the doore,
and knocketh; through the
bowels of thy mercie, whereby
thou the day spring from on ^o *Luke 1.78.*
high hath visited us^o, I beseech
thee, open the hand of thy pittie
to the distressed which knoc-
keth; and graciously command
that hee come in unto thee, rest
in thee, and bee refreshed of thy
lively and Heavenlie Bread,
wherewithall being satisfied
and strengthened, he may from
this vale of teares mount aloft
unto celestiall things, and carri-
ed on high by the wings of ho-
ly desire, may flie unto the
kingdome of heaven.



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p Psal. 26. 1.

O Lord, let my spirit take, let it take, I beseech thee, wings to it selfe as an Eagle, that it may flie amaine and faint not: that it may ascend even unto the glorie of thy house, and to the place where thine honour dwelleth, there at the table, where thine Heavenly Citizens doe repast themselves to be refresh'd of thy secrets in the places of thy green pasture nigh the still waters.

O my God, let mine heart, mine heart, an huge sea swelling with waves, rest in thee.

q Mat. 8. 26.

Thou which rebukedst the wind q, and the sea, whereby there came a great calme: come thou, and goe upon the waves of mine heart, that every thing which I have may be calme and cleere, that I may embrace thee mine onely good, and behold thee, the sweet light of mine eyes, without any blind darkness of troublesome cogitations.

O Lord, let my minde from

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the parching heat of worldly
cares flie under the shadow of
thy wings, that being hid in thy
temperate coolnesse, it may
joyfully sing, and say, I will lay
mee downe and also sleepe in
peace.

1 Psal. 4. 8.

Let my memorie sleepe, O
Lord my God, I pray thee let
it sleepe from all evill; righ-
teousnesse let it love, but hate
iniquitie.

1 Psal. 7. 1.

1 Heb. 1. 9.

For indeed, in the midst of
the darkenesse and troubles of
this life, what godlier, and what
sweeter thing can there bee,
than to covet after the sweet-
nesse of heaven, and to sigh for
eternall happinesse? than to
have the minde there fixed,
where it is most assured to have
true joyes?

O most sweet, most lovely
and blessed Jesu, when shall I
behold thee? when shall I come
and appeare before thy pre-
sence? when shall I be satisfied
with

1 Psal. 42. 1.

x Psal 17.15. with thine Image^x ? when wilt thou bring my soule out of prison y , that I may praise thy name, and be grieved no more when shall I passe into that glorious and goodly house of thine^z , whereas the voyce of singing and praise is in the Tabernacles of the righteous ?

Blessed are they which dwell in thine house O Lord, they will ever praise thee a. Blessed, and blessed indeed are they whom thou hast chosen, and taken into that celestiall inheritance.

Behold Lord, thy Saints flourish before thee as the Lily. Because thy are satisfied with the fatnes of thine house b and thou givest them drink out of the river of thy pleasures. For with thee is the well of life, and in thy light doe they see light ; so that they, to wit, the light inlightned of thee, God inlightning c, doe now

c Iohn 1.9.

shine

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shine as the Sunne^d, in thy pre-^d Mat. 13. 45
sence.

Oh how marvellous, how
glorious, how amiable are thy
Tabernacles, O Lord of hosts e!^e Psal. 84. 1.
my sinfull soule longeth to en-
ter therinto.

O Lord I have loved the ha-
bitation of thine house^f, and^f Psal. 26. 8.
the place where thine honour
dwelleth.

One thing have I desired of
the Lord, and that I will re-
quire, even that I may dwell in
the house of the Lord all the
dayes of my life^g.

As the Hart braieth for the^g Psal. 27. 4.
rivers of water^h: so panteth^h Psal. 42. 1.
my soule after thee, O God.

When shall I come, and ap-
peare before thy presence!
when shall I see my God,
whom my soule thirsteth for!

When shall I see him in the
land of the livingⁱ! For in thisⁱ Psal. 27. 12.
land of the dying, he cannot be
seen with mortall eyes^k.

What^k Iohn 1. 18.

S

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What shall I wretch doe, being fettered with the Givcs of
1 Wisd. 9. 13. this mortall flesh^l? what shall
I doe? while wee are in the
body, wee are absent from the
m 2 Cor. 5. 6. Lord^m. Here wee have no con-
n Heb. 13. 14. tinuing citienⁿ, but we seeke one
to come. And our freedome is
o 2 Cor. 5. 1. in Heaven^o.

Wo to me that I am a stranger
so long; and that I dwell
p Psal. 120. 5. in the tents of Kedar^p. My
soule hath too long dwelt in a
strange place.

Oh that I had wings like a
Dove^q! then would I flie away
q Psal. 55. 6. and rest. Nothing is so pleasant
to me, as to be with my God. It
is good for mee to draw neere
r Psal. 73. 28. unto God^r.

O Lord, grant while I live in
this mortall body, that I may
cleave to thee, as it is written
Hee that is joynd unto the
s 1 Cor. 6. 17. Lord is one spirit^s.

Give mee the wings of con-
templation I beseech thee, that
endued

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endued therewithall I may flie aloft unto thee.

And seeing everie sinister thing lieth downeward, hold thou my minde, that it fall not down unto the bottome of the darksome vale; and that, by reason of the shade of earth coming between, it be not separated from thee the true Sunne of righteousness, and be hindered from beholding things on high through the cloud of darknesse.

For which cause I doe soare upward unto the joyes of peace, and unto the delectable, and pleasant state of light.

*Phil. 4.7.
u Rev. 21. 33.*

Hold thou mine heart by thine hand: because without thee it cannot be carried aloft.

Thither I doe hasten, whereas Sovereigne peace reigneth, and everlasting quietnes doth shine.

x Rev. 7. 16.

Hold and governe thou my spirit, and take it unto thee according to thy will, that thou being guide, it may ascend into

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that region of plenty, where thou feedest Israel everlastingly with the food of truth: that at the least with swift cogitation it may attaine unto thee the soveraigne wisdom, abounding above all, surpassing all, and governing all things.

But alas, many things doe mutter against my soule flying unto thee. Notwithstanding, at thy commandement O Lord, let them not^e overthwart mee. Yea, let my verie Soule bee silent, let her overpasse all things; mount over all things that are created, and come unto thee, fixing the eies of faith upon thee alone, the Creator of all things: for thee let her long, to thee let her covet, on thee let her think: thee let her behold, bee thou in her sight, and evermore meditate shee in her heart of thee, the true and soveraigne goodness, and the joy abiding for evermore^z.

y Iam. 1. 17.

z Mat. 25. 21.

To

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To conclude, though many are the contemplations, where-withall the godly soule is marvelloussly fed, and refreshed; yet in none is she so delighted, and resteth, as in thee, and when thou alone art in her thought, and eyes.

O Lord, how great is thy goodnesse, which wonderfully thou inspirest into the hearts of them which love thee! How marveilous is the sweetnesse of thy love, which they enjoy, who love nothing, seeke nothing, yea desire nothing beside thee.

Oh, happie are they, whose hope is only in thee, and whose onely worke is in prayer.

Blessed is he who sitteth solitarie and silent; and watcheth himselfe day and night continually, that placed as yet in this mortall body, hee may have some fore-taste of thy celestially sweetnesse.

O Lord, by those health-bringing woundes, which on the Crosse thou sufferedst for our sakes, from which gushed out that precious bloud wherewith
 a 1 Pet. 1. 18. wee be redeemed^a; wound, I
 beseech thee, this my sinfull
 soule, for which also thou hast
 b 1 Pet. 2. 14. vouchsafed to die^b: wound her
 by the fierie and mightie dart
 c Ioh. 15. 12. of thine abundant love^c.

For the word of God is lively^d, and mightie in operation, and sharper than any two edged sword.

O thou the elected dart, and the most piercing sword, who art of power able to pierce the hard buckler of mans heart: prick thou mine heart with the dart of thy love, that my soule may say to thee, I am wounded with thy love; so that from that wound of thy love, teares abundantly may issue day & night^e.
 e Psal. 42. 3. Strike, O Lord, strike, I beseech thee, this mine hard heart, with
 the

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the godly and mightie speare of thy love, and with a stout courage pierce thou even the most secret parts of my soule, and therewithall fetch thou a stream of water from out mine head, & out of mine eyes a true fountaine of teares, flowing forth continually from an heartie affection, and desire to behold thy beautie; that night and day I may mourn in this present life, receiving no comfort, untill in thy celestiall bride-chamber I be thought worthy to see my beloved and beautifull Spouse, even my Lord and God; that beholding there thy glorious, wonderfull and most beautifull countenance, full of all sweetness, I may with those whom thou hast elected, humbly adore thy majestie, and replenished at the length with heavenly and unspeakeable joy of everlasting mirth, may with lovers and friends cry out, saying:

f 1 Cor. 13.

g Rom. 8. 30.

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Behold, I see now what I so desired ; I injoy now what I so hoped for ; I have that which I loved so. For I am now joy-
ned to him in heaven, whom
in earth I loved with all my
strength, embraced with right
good will, and cleave to from
my very heart: him I praise, him
I blesse, and I worship him,
who liveth and ruleth, God for
evermore, Amen.

C H A P. 37.

*A Prayer in the time of
trouble.*

HAVE mercy on me, O Lord,
have mercy on me, O graci-
ous God, have mercy on mee
a most wretched sinner, offen-
ding hainously, and suffering
justly ; sinning daily, and fee-
ling continually thy correcti-
on.

If I weigh the evill which
daily I have committed, my pu-
nishment

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nishment is but small ; much wickednesse have I done, and little correction doe I feele.

Righteous art thou, O Lord, and just are thy judgements ^a, ^a Psa^l. 119. Thy judgments are truth ^b, they ^{137.} be righteous altogether. O ^b Psa^l. 19. 9. Lord my God, thou art righteous ^c, neither is there any ini- ^c Psa^l 92. 15. quitie in thee.

For neither unjustly, nor cruelly doest thou afflict us sinners ^d, O Almighty and mercifull ^d Dan. 9. 4. Lorde, who when we were not, ^e Exod. 34. 6. diddest mightily make us ^f, and ^f Job 10. 8. when through our sinnes wee were in the estate of damnation, hast both mercifully, and miraculously repaired us ^g. ^g Gal 3. 13.

I know and am assured, how that our life is not governed at all adventures, but that it is disposed and ruled by thee ^h, ^h Prov. 16. 9. O Lord our God. Whence it is that thou carest for all things ⁱ, but chiefly for thy ser- ⁱ Wisd. 11. vants ^k, who have put all their ^{13.} ^k 1 Pet. 5. 7. con-

S 5

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confidence in thine onely mercy.

Wherefore I pray, and humbly beseech thee, O Lord, deale not with mee according to my finnes, whereby I have deserved thy just displeasure, but according to thy great mercy, which is more than all the finnes even of the whole world.

O God, who outwardly dost afflict the body, grant inwardly to my minde continuall patience, so that thy praise at no time depart out of my mouth.

Have mercy on me, O Lord, have mercy on me, and helpe me, according as thou knowest I have neede, both in my bodie and minde : thou knowest all

1 Beel. 23. 9. things¹, and canst doe all things
m Gen. 35. 11 m, who livest everlastingly²,
23 Tim. 1. 17. Amen.

CHAP.

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CHAP. 38.

*A very godly Prayer unto
the Sonne.*

O Lord Jesus Christ^a, sonne of the living God^b, which upon the Crosse with out-stretched armes, drankest the cup of bitter passion for the redemption of all mankind^c, vouchsafe to defend me this day. ^a 1 Tim. 2. 1. ^b Mark. 9. 19. ^c 1 Pet. 2. 24.

Behold, I a poore wretch unto thee who art rich, I miserable unto thee who art mercifull, doe approach : suffer me not to depart emptie and despised.

I begin hungerly, let me not goe from thee fasting ; I come even hunger-starved as it were, O let me not depart unrefreshed. And though before I eat, I doe sigh ; yet grant that after my sighing I may eate.

Especially before thy glorious magnificence, O sweet Jesu, I acknowledge to thee my sinnes against my selfe^d.

^d Psal. 32. 3.

Behold

e Psal. 51. 5.
f Eph. 5. 25.

Behold I was borne in iniquitie, but thou diddest wash and sanctifie me^f, yet have I defiled my selfe since with greater finnes.

For I was borne in necessary finnes, but afterward I wallowed in voluntary wickednesse.

But thou O Lord, not un-mindfull of thy wonted mercy, tookest mee from out of the house of my carnall father, and from the tabernacles of the wicked, and gavest me a minde to follow thee with the generation of them which seeke thy face, which treade the right path, which abide among the lillies of a chaste life, and sit with thee in the parlor of greatest povertie.

Yet I ungratefull for so many benefits: since my entrance into thy service, have done many an unlawfull fact, and committed many a foule sinne: and where I should have repented mee

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mee of my finnes, I added sins
unto finnes.

These are the evils, O Lord,
whereby I have both dishono-
red thee and stained my selfe,
(whom thou didst create after
thine owne likenesse g) with g Gen.1.26.
pride, vaine glory, and such o-
ther manifold finnes, whereby
the wretched soule is vexed,
and afflicted, and rent asunder,
and destroyed.

Behold, O Lord mine ini-
quities are gone over mine
head^h, and as a waightie bur- h Psal.38.4.
then, they are too heauie for
me: and doe not thou, whose
propertie is to shew mercy and
to spare, lay under the right
hand of thy Majestie, I shall be
inforced to sinke even to the
very bottome.

O Lord my God, attend, and
consider because thou art holy,
loe mine enemy insalreth a-
gainst mee saying i, God hath i Psal.71.1.
forsaken him, I will pursue and
take

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take him, for there is none to deliver him.

But Lord how long wilt thou delay ? Returne, deliver my soule, save mee for thy mercies sake ^k.

^kPsalm 6. 4.

Take mercie upon thy Sonne, whom thou broughtest forth into this world, and respect not so mine evill which I have done, that thou forget the good which thou hast made.

What Father is there but would save his Sonne? or what sonne whom the Father with the rod of mercy will not correct?

Wherefore O Father and Lord, although I be a sinner, yet I cannot but be thy sonne, because thou hast both made me, and renewed me^m. As I have sinned amend me, but first deliver mee to thy Sonne being reformed with thy scourge. Can
^aIsa. 49. 5. a woman forget her children? notwithstanding, though she should,

^hHeb 10. 8.

^mCol. 3. 9.

should; yet thou Father hast promised never to forget.

Behold I cry, and thou hearest me not; I am vexed with sorrow, and yet finde no comfort.

What shall I say, or what shall I doe wretch that I am? I destitute of such consolation, am cast from the sight of thine eyes.

Woe is me; from that felicitie into what misery am I fallen? whither did I bend my selfe, and to what passe am I come? where am I wretch, and where am I not? unto whom did I aspire, and wherein doe I now sigh? I sought after good things; but behold vexation.

Loe, I now labour, and Iesus is not with me. Doubtlesse better were it for me not to be at all, than to be without Iesus. Better it is not to live, than to live without life.

And now, O Lord Iesus, where be thy former mercies o? wilt thou

o Psal. 89. 49.

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thou bee angrie with mee for
ever p?

p Psal. 85. 5.

Bee pacified at the length I
beseech thee, and have mercie
upon mee, neither hide away
thy face from me q, who for my
redemption, didst not turne thy
face from such as reprov'd and
spat upon thee r.

q Psal. 27. 6.

r Mat. 27. 27.

I confesse indeed, I have sin-
ned, and that my conscience
deserveth damnation : I ac-
knowledge also that no pe-
nance can satisfie for my finnes:
but certain it is, that thy mercie
is more than all my finnes.

O most gracious Lord, write
not thou bitter things against
me s, neither enter thou into
judgement with thy servant t,
but according to the multitude
of thy compassions, put away
mine iniquities u.

s Job 13. 29

t Psal. 143. 2.

u Psal. 51. 1.

Wo to me wretch when the
day of judgement shall come,
and the bookes of each mans
conscience bee opened x, when

x Rev. 20. 12.

it

it shall bee said of mee, Behold the man and his works.

What shall I then doe, O Lord my God, when the very heavens shall reveale mine iniquitie, and the earth rise up against me? Surely I shall bee able to say nothing, but hang downe mine head for verie griefe of heart, and stand trembling and confounded before thy presence.

Alacke, wretch, what may I say? shall I crie unto thee my Lord God; wherefore am I consumed, saying nought? But though I doe speake, yet will not my griefe have end: and if I be still silent, I shall be vexed inwardly with most bitter sorrow. O my soule, mourne thou like a virgine for the husband of her youth: howle thou miserable wretch, and weepe, because thine Husband even CHRIST^z, hath forsaken thee. ^{z Ephes. 5. 25}

O wrath

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O wrath of the Almighty, fall not thou upon me. For I cannot beare thee, because there is not that strength in me, that I can endure thee.

But have mercie on mee, O God, that I despaire not: but in despaire let me hope againe.

And although I have done that which deserveth damnation; yet hast not thou forgone that whereby thou art wont to save.

O Lord, thou wilt not the death of sinners, neither doest thou rejoyce in the destruction
^a *Eze. 18. 13.* ^a of the dying: but that the dead
^b *Rom. 4. 25.* might live thou diedst ^b: and thy death hath killed the death of sinners: and if they through thy death were againe brought unto life, O Lord grant, I beseech thee, that I may not die, now thou art alive.

^c *Psal. 57. 3.* Send downe from heaven ^c, and save mee from the power of mine enemies, least they triumph

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umph over me, and say ; Wee have devoured him.

O good Jesu, who at any time can doubt of thy mercie, who even when we were thine enemies & diddest redeeme us with d Rom. 5. 10. thy precious blood, and reconcile us to God !

Loe, thus protected under the shadow of thy mercie, I doe run unto the throne of grace, e Heb. 4. 16. requiring mercie, crying and knocking untill thou take compassion upon me.

For if thou calledst us unto mercie, when we asked none, how can wee misse of mercie, craving the same !

O sweet Jesu, thinke not upon thy justice against a sinner : but remember thy goodnesse toward thy creature. Think not upon thy displeasure against a transgressor ; but remember thy mercie toward the miserable. Forget me when I was proud, provoking thee unto wrath ;
and

and regard me now in distresse
crying unto thee for mercie.

f Mat. 1. 21. For what is Jesus, but a Savi-
our^f? Therefore, O Jesus, by
thy selfe arise to helpe mee, and
g Psal. 35. 3. say unto my soule g, I am thy
salvation.

Much doe I presume of thy
goodnesse, O Lord, the rather
because thou thy selfe teachest
us to aske, to seeke, and to
h Mat. 7. 7. knocke^h. And therefore admo-
nished thereby, I doe aske,
seeke, and knocke.

But thou Lord, who com-
mandest to aske, grant I may
receive: who counselest to
seeke, give grace to finde: who
teachest to knocke, open to the
knocker, and strengthen mee a
sinner, save mee a wretch, raise
me that am dead, and vouchsafe
to direct and governe all my
senses, cogitations and workes
after thy good pleasure, that
henceforth I may serve thee,
live to thee, and bee wholly
thine. I know

I know Lord, I doe owe my
 selfe to thee, even because thou
 hast made mee: and for that
 thou hast redeemed meeⁱ, and ⁱ 1 Pet. 1. 18.
 taken humane flesh upon thee
 for my sake ^k, I doe owe so ^k Mat. 1. 31.
 much more beside my selfe, as
 thou art greater than hee for
 whom thou hast given thy selfe

Lo I have no more: neither
 can I give that which I have,
 without thee: but accept thou
 mee, and draw mee unto thee^l, ^l Iohn 6. 44.
 that I may be thine by imitati-
 on, and love, as I am thine by
 condition and creation, who
 livest^m, and rulestⁿ, now and
 evermore, Amen. ^m 1 Tim. 1. 17.
ⁿ Psal. 45. 6.

CHAP. 39.

*A godly Prayer unto the bles-
 sed Trinitie, meeete often-
 times to be repeated.*

O Lord, God Almighty^a, ^a Exod. 6. 3.
 three in Person^b, yet but ^b Mat. 3. 16.
 one God^c, who both art in all, ^c Deut. 6. 4.
 and

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d Ec. 4. 2. 21. and wert before all^d, and wilt
be in all things, a blessed God
e Rev. 4. 11. for evermore e.

Now and alwayes into thine
hand doe I commend, both
my soule, my bodie, my sight,
hearing, tasting, smelling, and
feeling, with all my cogitati-
ons, affections, actions, out-
ward and inward things, my
sence and understanding, my
memory, my faith and be-
leeffe, and perseverance, that
thou mayest keepe them day
and night, every howre, and
moment.

f Math. 6. 1. O Sacred Trinitie, heare my
petition, and save mee from all
evill^f, from offending, and from
sinning any manner of way;
from all snares and pursuites of
Sathan, and of enemies visible,
and invisible.

Expell farre from mee the
hautinesse of mind, and increase
within me the sorrow of heart;
diminish my pride, and esta-
blish

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publish true humilitie within my
breast: fetch teares from mine
eyes, mollifie mine hard and
stonie heart, and save Lord,
both me and my soule from all
traps of the enemy, and conti-
nue me in thy pleasure.

Teach me to doe thy Will, g Ps[al. 143].
for thou art my God. 19.

Give mee perfect sense, and
understanding, O Lord, that I
may bee able to conceive the
deepnesse of thy mercie.

Grant mee grace to beg that
at thine hands, which may
both be joyfull for thee to hear,
and behoovefull for mee to re-
ceive.

Make me unfainedly to be-
waile my finnes, and manifold
offences.

Hear O my Lord, and my
God heare O light of mine h Psal. 7. 1.
eyes: heare my petition, and i Iohn 1. 9.
grant that what I request I may
obtaine.

If thou despise, I am utterly
undone:

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undone: If thou heare mee, I
take heart againe. If thou exami-
nest my righteousnessse, lo I
stinke like a dead carrion: but
if in mercy thou respect mee,
thou raisest him that stinketh
out of the grave.

What thou hatest in me, re-
move far from me, and ingraffe
the spirit of chastitie and of a
cleane life in my minde, that in
asking any thing at thine hands
I may not offend thee in asking
the same.

Take from mee whatsoever
is hurtfull unto my soule, and
give what is behovefull.

O Lord give mee a salve, to
heale my grievous wounds.

Indue mee good Lord, with
thy feare ^k, with sorrow ^o
heart ^l, with humilitie ^o of mind ^{to}
m ^{Plal. 23. 4.} and with a pure conscience ^{ev}
n ^{Plal. 24. 4.}

Give me grace Lord, to keep ^{un}
o ^{Rev. 12. 20} brotherly concord evermore ^o
to remember my transgressi- th
ons, not to meddle with th
the

the dealings of other men.

Pardon my soule, pardon my
finnes, my wickednesse pardon;
O pardon mine offences p.

p Psal. 51. 2.

Visite mee that am weake,
cure mee that am sicke; heale
me that doe languish, and raise
me which am dead.

O Lord, give mee both an
heart to dread thee, a mind to
love thee, sense to know thee,
eares to heare thee, eyes to see
thee.

Have mercie on me O God,
have mercy on mee; looke up-
on me from the holy seat of thy
Majestie: and illuminate the
darknesse of mine heart with
the Beames of thy bright-
nesse.

Give me wisdom, O Lord
to discern betweene good and
evill; and grant me a watchfull
understanding.

Forgive all my sins I beseech
thee, and in the time of neces-
sitie and trouble q, bee thou q Psal. 37. 34.

T good

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good and gracious to me, I only beseech thee. After thy wonted mercie and most loving kindnesse O Lord, I beseech thee, vouchsafe to give mee the life which ever shall indure.

O Lord Jesus Christ, give both to thy ministers unitie of minde, and to magistrates judging uprightly, peace and tranquillitie.

Furthermore O Lord, my request is for the whole catholike and holy Church, for men and women; for religious and for secular men; for all Christian governours and people beleeving in thy Name which labor for thine holy love, that they may have grace to continue in well doing.

O Lord eternall King, give to virgins, chastitie; to the unmarried, continencie: to the wedded, puritie; to repenters mercy; to widdowes and orphanes, comfort; to the poore,

pro-

protection: to travellers, a safe
returne: to mourners, consol-
ation: to seafaring men a joyfull
haven: to the good zeale to
persist: to the well inclined, a
minde to prove better: to the
wicked and sinfull, as to mee
wretch, grace with speed to re-
pent. O sweet Lord, and most
mercifull Jesu Christ, Sonne of
the living Gods, Redeemer of
the world, I acknowledge that
among all, and above all sinners
I am wretched; but thou most
gracious and his Father, who
takest mercy upon all, canst not
suffer me to be utterly destitute
of thy mercy.

r Mat. 16. 16.
† Titus 2. 14.
Col. 1. 14.

O thou Lord, King of Kings
, who grantest truce of life, stir
in me a mind alway, and above
all things to seeke, to desire, to
love, to feare thee, and to doe
thy will, who art every where
all whole, a Trinitie, and but
one God x.

† 1 Tim. 6. 5.
Rev. 10. 16.

u Iob. 22. 6.
Ecc. 13. 18.
x Mal. 2. 10.

T 2 Espe-

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Especially, O Lord holy Father, who art blessed and glorious for evermore, I beseech thee in most humble sort, vouchsafe to governe and keepe them from destruction, who either doe make mention of me in their prayers, or have commended themselves to mine unworthy supplication, or have done good, whether it be unto my body with temporall benefits, or to my soule with profitable instructions, or be linked unto mee either in kindred, friendship or good will. Furthermore, both for all Christians which are alive, I pray thee stand thou at their elbow to assist them; and for such also as are dead, and everlastingly doe rest from their labours, I yeeld thee immortall praise.

y Rev. 14. 13.

Finally, this one thing more grant me O Lord, I do earnestly beseech thee, who art Alpha and Omega, that when the

2 Rev. 1. 8.

utter

uttermoſt day, and end of my
life ſhall come, thou wilt bee a
mercifull Judge to mee againſt
that malicious accuſer^a the Di- a Rev. 12. 10.
vell; and that thou wilt con-
tinually protect mee againſt the
ſnares of the old ſerpent^b; and b Rev. 12. 2.
finally conduct me into the ſo-
cietie of Angels, and of all ſaints
in thy holy Paradife, who art
b'leſſed now, and evermore,
Amen.

CHAP. 40.

*A devout Prayer in memorie
of the Paſſion of Chriſt.*

O Lord Jeſus Chriſt my re-
demption^a, my mercie, and a 1 Cor. 1. 14.
my ſalvation^b, I doe praife b Matt. 1. 21.
thee, and yeele thee thanks
although farre unanſwerable, I
confeſſe, to thy benefits, al-
though not zealous enough, al-
though very leane from the de-
ſired fatneſſe of thy ſweet affe-
ction: yet ſuch as it hath, not as

T 3 I know

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I know it oweth, and as it is able, my soule payeth unto thee.

O thou hope of mine heart, and strength of my soule, let thy Divine power fulfill what my luke-warme weakenesse endeavoureth to bring to passe: O my life, and thou end of my thought.

And though I have not hitherto deserved so greatly to love as I am bound, yet my desire is to love even as I ought to doe. O light of my eyes c, thou beholdest mine heart, for my sighing is not hid from thee d; and it is thy gift e, if I doe mind any thing that good is.

c John 1.9.

d Psal. 38.6.

e 1 Cor. 4.7.

James 1 17.

If it be good which thou dost inspire, yea, because it is good that I would love thee, grant that which through thee I would. Give me grace so greatly to love thee, as thou commandest. Praise and thanks I do offer: O let not thy gift, which voluntarily thou hast imparted upon

upon me, be unfruitfull to me.

Performe what thou hast begun, and give the thing, which of thy goodnesse preventing mee, undeserving the same, thou hast made me to desire.

Convert, O gracious God my securitie into the burning love of thy Name.

For mercifull Father, hither to tendeth this my prayer: this remembrance and meditation of thy benefits, is, to the end that thy love may be inflamed within my breast.

Thy goodnesse, O Lord, hath created mee, thy mercie hath cleansed mee, and thy patience wallowing in other filthinesse of sinnes after my purification of baptisme, hitherto hath tolerated, nourished, and looked for my conversion.

O good Lord, thou lookest for mine amendment: and that I may repent, and lead an upright life, my soule doth looke

for the inspiration of thy
grace.

i Psal. 7. 1.

k Psal. 11. 9.

l Wisd. 11.

20. 7. 2.

O my God i, my Creator^k,
forbearer^l, and my nourisher,
after thee doe I thirst, after thee
doe I long, after thee doe I sigh
and covet.

And as a tender Orphane be-
rest of the presence of his loving
Father, weeping and lamen-
ting incessantly, doth imbrace
his sweet countenance with all
his heart : so I, not as I should,
but as I am able, am mindfull of
thy passion, of thy bowels^m,
of thy wounds, how thou wert
killed for my sakeⁿ, how buri-
ed^o, and layd in the grave, fi-
nally, how gloriously thou
diddest rise, and triumphantly
ascend into heaven^p.

These things I do hold by an
undoubted faith, I hope for the
onely comfort of thy returne^q,
and from my heart I desire the
glorious contemplation of thy
countenance.

Woe

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Woe is me, that I cannot see
the Lord of Angels, who was
humbled unto the condition of
men, that he might exalt men *Phil. 2. 3.*
to the dignitie of Angels; when
God was offended, would suf-
fer death, that sinfull man might
enjoy life.

What shall I say? what shall
I doe? whither may I goe?
where shall I seek? or when shall
I find him? of whom shall I ask?
who will tell my beloved how
I languish for love? The joy of
mine heart decayeth, my laugh-
ter is turned into mourning, my
flesh faileth and my heart also. *Psalm. 73. 26.*
God is the strength of my hart,
and my portion for ever. My
soule refuseth comfort of any *Psalm. 77. 2.*
besides thee, O my sweetnesse.
For whom have I in heaven but
thee? and I have desired none *Psalm. 73. 25.*
in the earth but onely thee.

Thee I would, thee I long for,
thee doe I seeke, to thee hath
mine heart said, I have soughe

T 5 after

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after thy face. O Lord, I require
turne not thy face from mee, O
most mercifull lover of man-
kind x; the poore committeth
himselſe to thee, thou art the
helper of the fatherleſſe y.

x Wis. 11. 15.

y Pſal. 10. 1.

z 1 Ioh. 1. 2.

O my aſſured advocatz, have
mercy upon mee a forſaken Or-
phan: I am become a fatherleſſe
child, my ſoule is like a widow.
Looke upon the teares of my
miſery and widowhood which
I offer to thee; untill thou re-
turn. O my Lord, now, ah ſhew
thy ſelfe to mee, and I ſhall be
comforted. Let me behold thee,
and I ſhall attaine the end of
my deſire. Reveale thy glory,
and my joy ſhall be perfect.

a Pſal. 63. 1.

b Pſal. 41. 2.

My ſoule thiſteth for thee a,
my fleſh longeth greatly after
thee. My ſoule thiſteth for
God b, even for the living Well:
when ſhalt I come and appeare
before the preſence of God? O
my comforter, whom I looke
for, when wilt thou come?

Oh

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Oh that I might see the joy,
that I so desire! Oh that I were
satisfied with the presence of
the glory^c, for which I doe ^cPsal. 17. 15.
hunger. Oh that once I were
satisfied with the fatnesse of
thine house^d, whereunto I doe ^dPsal. 36. 8.
sigh, and had drunke out of the
river of thy pleasures, which so
much I thirst for!

In the meane while, O Lord,
let teares be my meate day and
night^e, untill it be said unto me, ^ePsal. 42. 3.
behold thy God: untill my soule
doe heare, behold my spouse.

In the meane while, I say, feed
mee with sighings, refresh mee
with thy sorrowes.

Happely my Redeemer will
come full soone, because he is
good, and will not linger^f, for ^fHeb. 10. 37.
that he is mercifull: to him
be glory, now and for

evermore g. A.

^gRev. 5. 13.

men.

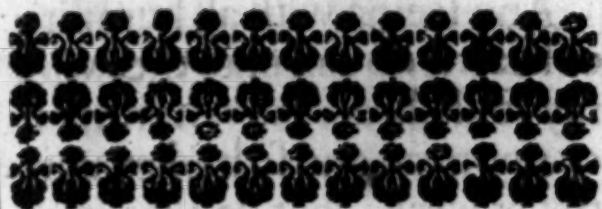
The end of St. Augustines Prayers.



T
S



him
abb
and
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finn
with
hear



The Psalter which

St. Augustine composed

for the use of his Mo-

ther: Englisht for

a most generall

commoditie.



Lord God Almighty,
and King of e-
ternall glory, who
doest acknowledge

him to be a blessed man^a that a Psal. 1. 1.
abhorreth the way of sinners,
and doth meditate in thy Law
day and night.

Teach thou mee, a wretched
sinner, faithfully to serve thee b Psal. 1. 22.
with feare and trembling of the
heart.

And

2 St. *Augustines* Psalter.

And seeing with all humilitie
of heart, I do call unto thee with
c Psal. 3. 4. my soule, heare me c, have mer-
cy upon me, and so harken unto
d Psal. 4. 8. my prayer^d, that neither thou
for thy part rebuke mee in thy
e Psal. 6. 1. wrath e, nor that old enemy to
mankinde, lying in wait for his
part to devoure my soule like a
f Psal. 7. 3. Lyon^f, and teare it in peeces
while there is none to helpe.

But Lord, whose name is ex-
cellent in all the world^g, turne
g Psal. 8. 1. thou mine enemy backe^h, that
h Psal. 9. 3. he fall againe, and perish at thy
presence.

Let him not intrap my soule
i Psal. 10. 8. with his fierie snares: and suffer
k Psal. 11. 6. not brimstone^k, and stormie
tempests to torment me.

But for the oppression of the
l Psal. 12. 5. needie^l, and for the sighings of
the poore, now thou dost arise,
m Psal. 13. 3. behold and heare mee^m, O
Lord my God, because thou art
the counsell and trust of the
n Psal. 14. 6. pooreⁿ.

Make

St. Augustines Psalter. 3

Make mee to walke upright-
ly^o, and to worke righteousnes, ^o Psal. 15. 2.
that thy favorable kindnes may
be the portion of mine inheri-
tance ^p Psal. 16. 5.

Keepe me as the apple of thy
eye^q, hide me under the shad- ^q Psal. 17. 8.
dow of thy wings, because
thou art my^r strength, my rock ^r Psal. 18. 1.
and my refuge.

Cleanse me from my secret
faults^f, and keepe thy servant ^f Psal. 19. 12.
from presumptuous finnes.

Send me helpe from thy San-
ctuarie^t, and give me my hearts ^t Psal. 20. 2.
desire^u. ^u Psal. 21. 2.

Save mee from the Lyons
mouth^x, and leade mee in the ^x Psal. 22. 21.
pathes of righteousnes^y, that I ^y Psal. 23. 3.
may ascend into thy mountaine
e, and stand in thine holy place, ^z Psal. 24. 3.
having innocent handes and a
pure heart.

Remember not the finnes of
my youth^a, nor my rebellions, ^a Psal. 25. 7.
Gather not my soule with the
sinners^b; neither give me unto ^b Psal. 26. 9.
the

4. *St. Augustines Psalter.*

c Psal. 27. 12. the lust of mine adversaries c.

But so favourably hearken
thou unto the voice of my peti-
d Psal. 28. 2. tions d, that calling upon the
e Psal. 29. 2. glorie of thine holy Name e,
f Psal. 30. 10. thou doe heare me f, and have
mercie upon me.

And so trusting in thee, let me
g Psal. 31. 1. never be confounded g, but for-
give the punishment of my
h Psal. 32. 5. sinne h.

Let thy mercy, O Lord, be
i Psal. 33. 22. upon mee, as I trust in thee i:
and delivering me out of all my
k Psal. 34. 4. feare k, say unto my soule l, I
l Psal. 35. 3. am thy salvation.

And because I trust under the
m Psal. 36. 7. shadow of thy wings m, give
n Psal. 37. 4. mee mine hearts desire n: and
o Psal. 38. 22. haste thee to helpe me o, O my
Lord, my salvation.

p Psal. 39. 4. Lord, let me know mine end p,
and the measure of my dayes
what it is; let mee know how
long I have to live.

q Psal 40. 1. Incline unto me q, and heare
my cry. Bring me out of the lake
of

St. *Augustines* Psalter. 5

of misery, out of the mirie clay,
and set my feete upon the rock,
and order my goings.

Deliver mee in the time of
trouble^r, that I may goe into ^{r Psal. 41. 1.}
thy glorious house^t, for thou ^{r Psal. 42. 4.}
art the God of my strength^t. ^{r Psal. 43. 1.}

Let not my steps goe out of
thy paths^u, that I may love ^{u Psal. 44. 18.}
righteousnesse, and hate iniqui-
tie^x. ^{x Psal. 45. 7.}

Bee thou mine hope and
strength^y, for thou art a great ^{y Psal. 46. 1.}
king over all the earth^z. ^{z Psal. 47. 2.}

Thou which art a God for e-
ver^a, deliver my soule out of ^{a Psal. 48. 14.}
the power of hell^b, for it hath ^{b Psal. 49. 52.}
received mee.

And when thou shalt appeare
to judge us^c, have mercie upon ^{c Psal. 50. 1.}
me^d according to the multi- ^{d Psal. 51. 1.}
tude of thy mercies, and take
not thine holy Spirit from me.

O most gracious God, in that
houre hide thy face from my
sinnes, and put away all mine
iniquities.

Create

6 St. Augustines Psalter.

Create in me a cleane heart, O
God, renew a right spirit within
me. That I may appeare like a
greene Olive tree, in the house
e Psal. 52. 8. of my Gode, and there with Ia-
f Psal. 53. 6. cob rejoyce, and everlastingly
be glad with Israel.

Save me, O God, by thy name
g Psal. 54. 1. g, and by thy power judge mee.

Hide not thy selfe from my
h Psal. 55. 1. supplication^h, but be mercifull
i Psal. 56. 1. unto meⁱ.

Send thou from heaven^k, and
k Psal. 57. 3. save me from the reproofe of
them that would swallow mee
up.

Breake their teeth, O God, in
l Psal. 58. 6. their mouthsl, break the jawes
of the young Lyons, O Lord.

Thou art my defence, and my
m Psal. 59. mercifull God^m.

Helpe mee with thy right
n Psal. 60. 3. handⁿ, and under the covering
of thy wings let me be protec-
o Psal. 61. 4. ted^o: when thou art to render
to every man according to his
p Psal. 62. 12 workes.

While

St. Augustines Psalter. 7

While my soule thirsteth for thee q, hide mee from the conspiracie of the wicked r. q Psal. 63. 1.
r Psal. 64. 2.

Sith all flesh shall come unto thee s, put not backe thy mercie from me t. s Psal. 65. 20.
t Psal. 66. 20.

Neither take from mee thine holy Spirit, but cause thy face to shine upon me u. u Psal. 67. 1.

Send mee a good passage, O our God which savest us x, that the deepe swallow me not up y, nor the pit shut her mouth upon mee. x Psal. 68. 20
y Psal. 69. 15.

Bethou mine helper, and my deliverer z: O Lord, make no tarrying. z Psal. 70. 5.

Sith in thee, O Lord, I do trust, let mee never be confounded a, when thou shalt judgethy people b. a Psal. 71. 1.
b Psal. 72. 2.

Loe, they which withdraw themselves from thee, shall perishe c, oh let not mee oppressed returne ashamed d. c Psal. 73. 27.
d Psal. 74. 21.

Because thou art a righteous Judge e, thou makest lowe, and thou e Psal. 75. 7.

8 *St. Augustines Psalter.*

thou exaltest, and who shall
stand in thy sight when thou
f Psal. 76. 17. art angry f?

Thou art the God that doest
g Psal. 77. 14. wonders g.

As thou nourishedst thy pro-
ple with bread in the Wilder-
h Psal. 78. 20. nesse^h, and didst not turne them
from their lust; so let thy Grace
refresh mee an hungrie soule,
make haste, and let thy tender
i Psal. 79. 8. mercies prevent meⁱ.

And thou my defender, give
k Psal. 80. 5. mee the bread of teares^k, and
the bitternesse of a troubled
minde in the time of tribulati-
on; and grant withall, that
from the honie out of the rocke
l Psal. 81. 10. l, I may taste the sweetnesse of
inward consolation.

O God, who judgest be-
tweene the innocent and the
m Psal. 8. 1. finners^m, who alone art the
n Psal. 83. 18. most high over all the earthⁿ,
have mercie upon me, and give
o Psal. 84. 11. grace and glorie^o, who hast
ordained a Law.

Forgive

St. Augustines Psalter. 9

Forgive the iniquities of my heart, cover all my sinnes, and save thou thy servant, that trusteth in thee ^q.

^p Psal. 85. 2.

^q Psal. 86. 2.

O God, who laiest the foundations of thy Church upon the holy mountaines^r, incline thine eare unto my crie^s.

^r Psal. 87. 1.

^s Psal. 88. 2. 1

Let thine hand therefore stablish me^t, and turne me not unto destruction^u, but deliver me from the snare of the hunter^x,

^t Psal. 89. 21.

^u Psal. 90. 3.

^x Psal. 91. 3.

from the pestilence, and from the plague that destroyeth at noone day: that being planted in thine house^y, I may flourish

^y Psal. 92. 12, 13

like a Palme tree, and grow like a Cedar in Libanon, bringing out fruit even in mine old

age. Be thou my refuge, O my God, the rocke of mine hope^z:

^z Psal. 94. 22.

for thou Lord, art a great God, and a great King above all gods^a.

^a Psal. 95. 3.

When thou wilt judge the world with righteousness, and thy people in truth^b, I shall en-

^b Psal. 96. 13.

joy

10 St. *Augustines Psalter.*

c Psal. 97. 11. joy light with the righteous c,
and joy with the upright in
heart.

d Psal. 98. 2. Let thy right hand d, and
thine holy arme preserve me.

e Psal. 99. 1. Thou which fittest upon the
Cherubins e, make me to come
before thy presence with joy-
fulness f, that I may walke in the
uprightnesse of mine heart in
g Psal. 111. 3. the middest of mine house.

Let a froward heart depart
from me: but cause mine eyes
to be turned unto thy faithfull,
that I may sit with them wal-
king in a perfect way, when
through thy judgement thou
shalt cut off all the workers of
wickednesse from thy Citie.

h Psal. 102. 1. O Lord heare my prayer h,
and let my cry come unto thee.

Hide not thy face from mee
in the time of trouble, incline
thine cares unto me.

i Psal. 103. 3. Pardon all my sinnes i, and
redeeme my soule from destru-
ction.

Satisf.

St. *Augustines Psalter.* 11

Satisfie my longing with
good things, thou which loo-
kedst upon the earth, and it
trembled k; and broughtest k Ps. 104. 23.
forth thy people with joy, and
thy chosen with gladnesse l. l Psal. 106. 3.

Makeme to keepe judgment,
and to worke righteousnesse at
all times m. m Ps. 107. 14.

Bring mee out of darkenesse,
and out of the shadow of death,
that with a prepared heart I
may sing and give praise o. o Psal. 108. 1.

Save me, O Lord, according
to thy mercie p, that in the glo- p Ps. 109. 26.
rie of Saints q, in the assembly q Psal. 110. 3.
and congregation of the just r, r Psal. 111. 1.

my righteousnesse may endure
for ever, and mine horne be ex-
alted with glorie s; that while s Psal. 112. 9.

thou raisest the needy out of
the dust, and liftest up the poore
out of the dung t, I may blesse t Psal. 113. 7.

thee, O Lord, from henceforth
and for ever u, then shall I u Psal. 115. 18.

walke before the Lord in the
land of the living x. x Psal. 116. 9.

Break

12 *St. Augustines Psalter.*

Breake thou my bonds; and
confirm thy mercie towards
me y. When I call upon thee in
my trouble, O Lord heare me^z,
and set me at large.

Teach mee O Lord the way
of thy statutes a, that I may
live, and keepe it unto the end.

Give me understanding both
to search thy Law, and to ob-
serve it also with mine whole
heart.

I have gone astray like a lost
sheepe: O seeke thy servant
and deliver my soule b.

Preserve my going out, and
my comming in c, that my feet
may stand in the courts of Je-

rusalem d.

I lift up mine eyes unto thee
that dwellest in the heavens e.

Deliver my soule out of the
snare of the fowlers f, lest I put
forth mine hand unto wicked-

ness g.

Fill my mouth with laugh-
ter, and my tongue with joy h.

reple

St. Augustine's Psalter. 13

and replenish my longing with
good things, and blesse me out
of Sionⁱ, that I may see the
wealth of Jerusalem, having
escaped the cords of wicked-
nesse^k.

Let thine eares attend unto
the voyce of my prayers^l, O
Lord.

Let not mine heart be haughty,
nor mine eyes loftie^m, but
give mee grace to thinke hum-
bly, untill I finde a place for
the LORD, an habitation
for the mightie GOD of
Jacobⁿ.

There the Lord hath appoin-
ted the blessing, and life for
ever^o. There will I lift up mine
hands to thy Sanctuarie, and
praise thee, who judgest thy
people^p, and art pacified to-
ward thy servants.

O God of Gods, and Lord
of Lords, now weeping, and
worshipping toward thine ho-
ly Temple^r, try me, and know

V me,

14 *St. Augustines Psalter.*

u Ps. 139. 23. mee^u, marke and consider my paths, and lead me in thy way for ever.

x Psal. 140. 1. Deliver mee, O Lord, from the evill man^x, and preserve mee from the cruell man.

y Psal. 141. 2. Let my praier bee directed in thy sight as incense^y.

z Psal. 142. 7. Bring my soule out of prison, that I may praise thy name^z.

a Psal. 143. 1. Heare my praier, O Lord, in thy righteousnesse^a: and enter not into judgement with thy servant.

b Psal. 144. 1. Heare mee speedily, O Lord, lest my spirit faile me; for thou God art my refuge, and my deliverer^b.

c Psal. 145. 5. And forasmuch as thou art great, and most worthy to be praised^c, and thy greatnesse is incomprehensible: raise up the crooked^d, loose the shackled, and give sight to the blinde, thou which doest build up Jerusalem^e.

And when thou hast made the barres

St. *Augustines Psalter.* 15

barres of thy gates strong, let mee be coupled to thy children within.

As the Angels, and all the powers in the kingdome of Heaven doe praise thee^f, there let me triumphing gloriously in the congregation of the Saints^g with the sounding Cymballs^h of my lips, praise and magnifie thy name, the which is holie and glorious, and reigneth now and everlastingly. Amen.

f Psal. 148. 1.

g Psal. 149. 1.

h Psal. 150. 5.

Luk. 2. v. 14.

Glorie to God on High.

FINIS.

V 2

pages of my Gates Street, let
me be coupled to thy children

As the Angels, and all the

heaven do praise thee, their praise

in thy triumphing gloriously in

the congregation of the saints

with the sounding Cymbals

of thy lips, praise and magnify
thy name, the which is holy
and glorious, as it is now
and everlastingly. Amen.

Glenn Gordon High

FINIS



A Summary of the Meditati-
ons and Praiers comprehended
in this Booke, according
to the Titles of the
Chapters.

- A** Praier unto Almighty God for
Grace, to leada new life accor-
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nesse, and a commendation of
Gods infinite mercy. 6
3 A complaint of a sinner, whose
prayer God heareth not in respect
of his disobedience. 11
4 How GOD the righteous Judge
should be feared. 15
5 A praier unto God the Father thro-
ough his son Iesus Christ. 19
6 A praier unto God the Father,
for mercy in respect of the bitter
paines of his deare sonne. 23
7 A praier wherein man confesseth
how he was the cause why Christ
suffered. 27
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A Summary of the Prayers.

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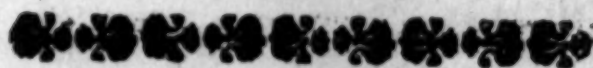
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Afterward followeth St. Augustine his Psalter.

FINIS.

And therefore use it, if thou wouldest



*A Table expressing the sundry
kinds of Meditations
in this Booke.*

This Booke containeth speciall
1. Confessions.
2. Thanksgivings.
3. Prayers.

And therefore use it, if thou wouldst

1. Confesse, and acknowledge either

The omnipotency, wisdom, and goodnesse of
God, chap. 13. c. 28. c. 31.
A sacred Trinity. chap. 11.
chap. 20. chap. 30.
The blessednesse of the
life to come. chap. 20.
cha. 22. cha. 24. cha. 32.
The wretchednesse of this
life. chap. 20.
The miserie of man before
Christ suffered. chap. 7.
The mercy of God in sa-
ving mankind. chap. 8.
chap. 15.

2. Give
God
heartty
thanks

For all his benefits in
generall. chap. 26.
chap. 27. chap. 32.
For thy salvatio tho-
rough Jesus Christ
chap. 14. c. 16. & 17.

V 5 3. Pray

✕
And therefore use, if thou wouldest

3. Pray unto God either

for Grace

To pray aright, cha.
5. cha. 33.

Unfainedly to re-
pent, chap. 35.

To know the divine
mysterie of our re-
demption. cha. 16.

To thanke God duly
for the benefit of
thy salvation. c. 27.

To serve God zea-
lously. cha. 4. cha.
7. chap. 9. cha. 10.
chap. 31. chap. 34.
cha. 36. cha. 39.

To lead a godly life.
cha. 1. cha. 18.

The forgivenesse of
sinnes. cha. 6. ch. 8.
ch. 13. cha. 37. cha.
38. ch. 39.

The whole Church
of Christ. cha. 29.

Help in trouble. c. 13.

The attainment of
everlasting hap-
pinesse. ch. 21. cha.
25. ch. 36. ch. 40.

SAINT
AUGUSTINES
MANVALL.

Containing speciall, and picked
MEDITATIONS, and
godly PRAYERS.

Drawne out of the Word of GOD,
and Writings of the Holy FA-
THERS, *for the exercise*
of the Soule.

Corrected, Translated, and Adorned by
THO. ROGERS.

1 Thes. 5. 17.
Pray, continually.



LONDON,
Imprinted by F. K. for the Company of
STATIONERS. 1635.

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1633

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A Preface unto the Reader.

THIS Manuall so liked mee, and the well accepting of other Bookes which I have published to the same purpose, so pricked me forward, that I thought it requisite to set forth the same in such order as I have done.

The rather I tooke this in hand before any other in the Workes of *St. Augustine*, because this commonly hath beene annexed in our English Tongue unto those of *St. Augustine*, which already I have translated: and therefore that, as hitherto they have been joyned together, so henceforth they may bee if it be like the Owners, I thought good to doe this before any other. Again, who so duely will compare this with the other, especially with *St. Augustines Praiers*, shall finde this to bee
even

The Preface

even an abstract in a manner of the rest, containing speciall and picked Meditations in few words, which in other Bookes be more at large.

Finally, had this Booke neither bin joyned, nor yet had such affinity with the other of *St. Augustine* already in English: yet so singularly divine are the praier comprised in the same, that well I could not publish any other before this were finished.

2 This booke
why called a
Mannall.

I doe call this Booke, as also the Authour doth, a *Mannall*; because my wish is, that Christians would use, and have it in their hands, not onely when they are at home in their Chambers, and studies privately, but also when they are abroad in the fields, gardens, and elsewhere idly: and that not to dandle, and to handle onely, but diligently and zealously, as the part of Christians is, to reade the same for their spirituall exercise.

3 Authour of
this Booke
who.

Touching the Authour who hee was, I dare not directly set downe. For in some Copies, I finde that *Saint Augustine* made the same, in others it is flatly denyed.

There

unto the Reader.

Therefore, although it be intituled *St. Augustines Manuall*, yet is it in none other sense applied unto him, than are divers Psalmes in the Psalter, intituled *David* his Psalmes, which happely *David* neuer saw, much lesse indighted. Notwithstanding, were *St. Augustine* the Author of the same, or were he not, it skilleth not greatly. For the matter it containeth is very spirituall, godly, and necessary: and Wisemen either doe not respect the Authour, or not the Authour so much as the matter; nor so much who writeth, as what is set downe.

The Argument of this Booke is 3 The Argument of this Booke.
doubtlesse very good, either holy *Meditations*, or *Praiers*: the one whereof, which is a *Meditation* (as *Bernard* noteth a) reacheth us what is wanting; the other, to wit, *Praier*, obtaineth that which wee want. *Praier* bringeth us unto the end of our journey. *Meditation* sheweth the way: to conclude, by *Meditation* we confesse the dangers hanging over our heads, and by *Praier* wee escape them through the Grace of
our

a D. Bern. in
die S. Andree
Serm. 1.

The Preface

our Lord Jesus Christ. Of these the whole body doth consist.

4 The occasion why this Booke was made.

The occasion of making this Treatise was this, the Author considering the frailty of all men in generall, and especially his owne weakness in particular, and seeking some proppe to stay himselfe from falling, found no so sure a stay against the engines of Satan and his limmes, as continuall meditation and prayer.

And therefore out of the *Meditations* and *Prayers* of the Fathers (for so hee saith) he gathered this Booke, as a precious Jewell alway to bee carried about him, both to keepe him from security, and to inflame the zeale of godlinesse within him when he waxed cold.

5 Method of this Booke.

The Method (for that is another circumstance to bee noted in any booke) is very exquisite: for never did Goldsmith more cunningly dispose, either precious Stones in a Jewell, or linkes in a golden Chaine, than are both *Meditations* in this *Manuall*, and the sentences in each *Meditation*, and each phrase wel-nigh in every sentence.

Last

unto the Reader.

Last of all, how necessary this and
such like bookes are for this present
time, hee will confesse that calleth
unto remembrance the great and
generall corruption of all mankind,
and weigheth by what sleights and
subtilties both the Divell seeketh to
devoure, the flesh to entangle, and
the world to draw us headlong unto
perdition: which to avoid we have
none other remedy, besides earnest,
godly, and continuall prayer.

This made both our Saviour to
command us to watch and Pray b:
and S^t. Paul to bid us, Pray continu-
ally c: and Cyril to breake into these
words d, Bee thou idle neither in the
day time, nor in the night: and when
 sleepe is gone from thine eies, even then
 let thy minde be occupied in praier. Hi-
erome e agreed that of Hierome e,
when you goe abroad, Pray, when you
returne home, Pray, before meat, Pray,
and before you goe to rest, Pray.

The Reason Augustine doth yeeld,
for as prayer is a sacrifice unto God, so
it is a scourge unto Satan f. Use ther-
fore that which God delighteth in,
but never doe that which liketh Sa-
tan,

6 Use of this
Booke.

b Mar. 11. 33.

c 1 Thel. 5.

17.

d Cyril. pra-
fat. Catech.

e Hierom.
in Epist.

f August.
in Serm.

The Preface

tan, that is, neglect not Prayer.

One Chapter you shall finde in this Booke lesse than is in the Latine Copy, and yet more by two than hitherto have been in English. The addition, I doubt not, will like you; but the omission of a Chapter some perhaps will mislike: which notwithstanding was done neither of negligence unwittingly, nor heedily of presumption, but with good advisement, that thy zeale might not be cooled by the reading thereof. For it containeth strange, that I say not erroneous Doctrine; that *Unicuique propria voluntas causa sue damnationis vel salvationis* that, *Bona voluntas Deum ad nos deducit, & nos in eum dirigit*, that, *Prae bona voluntatem Deum diligamus Deum elegimus, ad Deum eurrimus, Deum pervenimus, & eum possidemus &c.* Which sentences being contrary unto the truth, and savouring of superstitious time, were better quite omitted, than translated, to the infecting of some, or offence of any.

Againe, another Chapter there is, though not cleane left out, yet

applied

S. Manuall
cap. 25.

Manual. c. 11.

unto the Reader.

applied from an ill, unto a good purpose: as the eleventh Chapter, where that which was spoken either of the Sacrifice of the Altar, is applied unto our Sacrament of thanksgiving, or of the reall and carnall presence of Christ, unto his spiritual being at the Communion. And these are the things corrected in this Booke.

To conclude, whatsoever is done either in translating, correcting, quoting, or publishing this Booke, is all done for edification, and to provoke thee unto this godly exercise of praier. For a better meanes thou hast not to keepe thy selfe in the feare of God than it is. Therefore the more zealous, godly, and learned Bookes to this purpose are published, the more thou hast to praise God, and be thankfull.

The 15. of July,

An. 1581.

Yours in Christ.

THO. ROGERS.

THE AUTHORS
P R A E F A C E.

FOR so much as we are placed among manifold snares, our desire of Heavenly things soon waxeth cold, and therefore wee doe stand continually in neede of helpe, that so often as wee slippe aside, wee may (being wakened out of securitie) run backe unto our God, who is the true and the Sovereigne happinesse.

In consideration whereof, not of rash presumption, but through the great love I beare unto my God, I have taken in hand this Treatise for the advancement of his glorie, to the end I might alwayes have about mee a short abridgement of such things as concerne my God, collected out of the most picked sentences of the holy

The Preface.

holy Fathers; that so often as I
take cold, I might be enflamed
again with an hot burning de-
re of him, through the fire
which the reading thereof should
minister.

Now, O my God, whom I doe
take, whom I do love, and whom
with heart, and with mouth
and with all my strength, I both
glorifie and worship, assist me.

Truly my minde consecrated
thy service, inflamed with thy
love, coveting, sighing, desiring
ly to see thee, hath none other
delight, but to talke of thee, to
care of thee, to write of thee, to
conferre of thee, to meditate of-
times of thy fame, and glori-
estate, that thy sweet remem-
brance may bee some refreshing
to my soule amidst the raging
wormes of this wicked world.

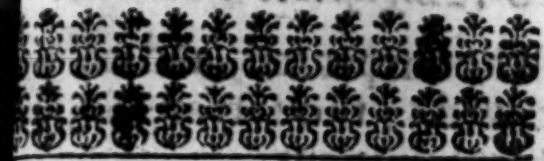
Vnto thee therefore doe I call
most earnestly, unto thee doe I
cry aloud from the bottome of
my heart.

And

The Praeface.

And when I call unto thee,
call unto thee in my selfe; for
unlesse thou wert within mee,
should not be at all; and were
not in thee, thou shouldest not be
within me.

Thou art in me, because thou
remainest in my memorie
through it I have knowne thee
and therein I finde thee, where
I doe remember thee, and take
delight both in thee and of thee
of whom, through whom,
and in whom are all
things.



A
GODLY BOOKE,
 containing speciall and
 picked Meditations
and Prayers.

CHAP. I.

*Of the wonderfull essence or be-
 ing which God hath.*



Lord, thou fillest
 heaven and earth,
 bearing up all
 things, and yet
 not burthened: fil-
 ling all things, and yet not in-
 cluded: alwaies working,
 yet ever quiet, gathering,
 yet lacking nought, seeking,
 and yet wanting nought.

a Heb. 12.1.
 b Eccl. 23.18
 c Iohn 5.15.
 d Psal. 50.8.
 e Luk. 15.4.
 f Wisd. 11.20

Thou lovest. entirely, yet
 thou burnest not; thou art jea-
 lous, and yet secure.

g Exod. 20.17

Thou

2 *St. Augustines Mannall.*

i Ier. 26. 4.

k Psal. 79. 5.

Thou repentest, and art no
grieved k; thou art angrie, but
never impatient.

1 Wisd. 7. 27.

m Mal. 3. 6.

Thou changeest thy words
but not thy counsell^m. Thou
receivest what thou findest,
and yet never didst loose the
same.

n Psal. 30. 8.

Thou art never needynⁿ, and
yet glad when thou gaineest; at
no time covetous, and yet ex-
actest usurie.

Thou art bountifull, to
whom thou owest nought; and
many are bountifull, to binde
thee unto them; Yet who
hath ought which is not
thine^o?

o 1 Cor. 4. 7.

p 1 Pet. 2. 4.

q Mat. 18. 23.

Thou payest debts p, owing
nought: thou forgivest debts q;
and yet forgoest nought.

r Iohn 22. 8.

Thou art every where^r, and
every where all whole.

Thou mayest be understood
but not seen^s, and art no where
absent^t, yet farre thou art from
the cogitations of the wicked^u.

f Iohn 1. 1.

g Eccl. 2. 18.

h Prov. 15. 6.

Yet

St. Augustines Manual. 3

Yet art thou not absent there where thou art farre off: For where thou art not to shew favour, thou art to execute vengeance.

Thou art every where present^x, and yet maist hardly bee ^xEcd.33.18. found.

Thou standest still when we follow thee: yet can we not lay hold upon thee.

Thou possessest all things^y: ^yPsal.50.8. fillest all things^z: environest ^zIsa.23.24. all things^a: overpassest all things^b; and bearest up all things^c. ^aJer.32.18. ^bPsal.13.97. ^cHeb.1.3.

Thou teacheest the hearts of the faithfull^d, without noise of words. ^dIsa.54.3.

Thou art neither thought out by place^e: nor changed by time^f, nor hast accessse and recessse. ^eEcd.16.18. ^fPsal.10.24.

Thou dwellest in the light that none can attaine unto^g, ^g1Ti.6.16 whom never man saw, neither can see.

4 *St. Augustines Mannall.*

Abiding quiet in thy selfe,
thou goest every where about
the whole world.

h Deut. 6. 4.

For thou canst not bee cut
and divided, because thou art
truly one^h: nor yet be brought
into parts: but being whole,
thou possessest, fillest, lightnest,
and enjoyest the whole.

C H A P. 2.

*Of God his unspeakeable
Knowledge.*

WERE the whole world re-
plenished with bookes,
yet could not thine unspeake-
able knowledge bee uttered
forth. For because thou art in-
deed unutterable, thou canst by
no meanes bee either written,
or concluded.

Thou art the fountaine of
heavenly light: and the Sunne
of eternall brightnesse.

Thou art great without
quantitie, and therefore unmea-
surable

urable^a, and good without^a a Iob. 24. 8.
qualitie, and therefore indeed^a a
and soveraignly good^b; yea, to^b b Iam. 1. 17.
say the truth, there is none
good, but thou alone^c, whose c Mat. 10. 18.
will is a worke, and whose will
is abilitie.

Who (even because it was
thy pleasure) diddest make all
things, which thou hast created
of nothing^d. d Gen. 1. 1.

Who possessest all the crea-
tures^e without any lacke: and
governest them^f without pain, e Psal. 58. 8.
and rulest them^g without wea- f 1 h 5. 17.
rineffe; for there is nothing, g Mat. 21. 25.
either of things on high, or of
things below, that can disturbe
the order of thy governe-
ment.

Who art in all places with-
out any place, and containest
all things without inclosure,
and art present every where^h h Ier. 32. 19.
without seat or motion.

Who neither art the Author
of sinⁱ, which thing only thou i Eccl. 15. 20
canst

6 *St. Augustines Mannall.*

k Psal. 12. 5.

l Exod. 6. 3.

canst not doe^k, who canst doe
all things^l: neither hast thou
beene sorie for ought thou hast
done.

m Gen. 11.

26.

n Dan. 9. 4.

o Gal. 3. 13.

Of whose goodnesse we were
created^m, of whose Justice wee
are punishedⁿ, of whose mercy
we are saved^o.

p Ier. 33. 24.

Whose Almightyesse doth
governe, rule, and fill all things
p, which it hath created.

Neither in saying, thou fil-
lest all things, meane wee that
they containe thee, but how
they rather bee contained of
thee: neither by parts fillest
thou all things, nor yet may it
bee thought, that everie thing
according to the greatnesse of
the quantitie it hath, receiveth
thee: that is, the greatest thing
more, and the smallest thing
lesse, thou rather being in all
things, or more truly all things
in thee^c.

q Aa. 17. 28.

Whose omnipotencie inclo-
seth all things, whose Power
nothing

S. Augustines Mannall. 7

nothing may escape^r.

^r Psal. 13. 9.

For whosoever hath not thy
favour, can by no meanes a-
void thy displeasure^r.

^r Rev. 6. 15.

CHAP. 3.

*The desire of that Soule,
which hath a feeling
of God.*

FOR thee then I doe call into
my soule, O most gracious
God, which thou preparest to
receive thee through the de-
sire which thou inspirest in the
same.

Oh enter thereinto, I be-
seech thee, joyne it to thy selfe,
that both thou mayest possesse
that which thou hast not onely
made^a, but also renewed^b; and
I may enjoy thee as a seale upon
mine heart.

^a Gen. 1. 25.

^b Rom. 5. 15.

Mercifull God, I beseech
thee, forsake him not which
calleth upon thee now: for
before ever I could call upon

X 3

thee.

8 *St. Augustines Manuall.*

e Rom. 8. 30.

d Luk. 25. 4.

thee, thou didst not call me
onely, but also seeke mee
to the end that I thy servant
might seeke thee, and through
seeking, finde thee, and being
found, love thee.

I have sought, and I have
found thee O Lord: grant that
I may love thee.

Increase my desire, and grant
my request: for though thou
give mee all things which thou
hast made, yet unless thou give
thy selfe withall, I thy servant
shall never be satisfied.

Wherefore bestow thy selfe
upon mee (O my God) bestow
thy selfe upon me.

Loe, I doe love thee; and if
too little I love thee, my desire
is to love yet more entirely.

I love thee I say, I long for
thee, I am much delighted to
thinke upon thee.

Behold, while from my heart
I doe sigh and call into my re-
membrance thine unspeakable
kinde-

St. Augustines Mannall. 9

kindnesse the burthen of my
flesh the lesse grieveth, trouble-
some cogitations the lesse in-
vade, the waight of mortalitie
and miseries doe not so load me
as they were wont, all things
are hush, every thing is quiet.

My heart burneth, my minde
is jocond, my memorie fresh,
mine understanding cleere, and
all my spirit inflamed through
the desire of thy sight, per-
ceiveth how it was ravished
with the love of things un-
seene.

Let the same my Spirit take
the wings of the Eagles ^c, let it ^c Esai 40. 31.
flee, and not bee wearie, let it
flee, and never faint, untill it
come unto the place whereas
thine honour dwelleth ^f, even ^f Psal. 26. 1.
unto thy Throne of grace, there
at the table, where the supernall
Citizens doe repast, to bee fed
from thine eyes in greene pa- ^g Psal. 23. 2.
sture ^g, by the still water. Bee ^h Rev. 1. 13.
thou our joy ^h, our hope ⁱ, our ⁱ 1 Tim. 1.

h HoK 13.9.

1 Esai. 44.4.

salvation^k, and redemption^l.

Thou which hereafter wilt
bee our reward, bee thou our
comfort.

Let my soule evermore seeke
thee, and grant that never it
may cease to seeke, Amen.

CHAP. 4.

*The miserable estate of that
soule which neither loveth our
Lord and Savior Christ, nor
seeketh after him.*

WO to the wretched soule,
which neither seeketh,
nor loveth Christ: such a soule
abideth both drie and mise-
rable.

Hee looseth his life time, that
loveth not thee, O God. And
hee that would live, but not to
serve thee, is doubtlesse no-
thing, and so to be accounted.

He which refuseth to live to
thee is already dead: and hee
that savoureth not of heavenly
wise-

St. Augustines Manuall. IT

wisedome is a very foole ^a.

^a 1 Cor. 1. 7.

O most gracious God, into
thine hand I do commend, ren-
der and yeeld my selfe, through
whom I both am ^b, live ^c, and
have understanding ^d.

^b Gen. 1. 26.

^c Act. 17. 26.

^d 1am. 1. 17.

In thee do I repose my whole
trust, confidence and hope, thro-
rough whom I shall rise againe
^e, live ^f, and rest.

^e Iohn 11. 25.

^f Iohn 14. 6.

Thee doe I long for, thee doe
I love, thee do I worship, with
whom I shall everlastingly a-
bide, reigne, and be blessed ^g.

^g Rev. 21. 4.

The soule which neither see-
keth nor loveth thee, is a friend
of the world ^h, the slave of sin,
subject to all manner of wic-
kednesse, never quiet, at no
time secure.

^h Math. 6. 24.

Therefore mercifull Saviour,
as for my mind, let it attend on
thee; my pilgrimage let it bee
toward thee; and mine heart,
let it even burne with the love
of thee.

Let my soule rest on thee, my

X 5

God

12 St. *Augustines Mannall.*

God, let it I say, deeply meditate of thee, let it sing out thy prayfes with joy, and let this bee my comfort in this mine exile.

Let the shadow of thy wings bee a refuge for my soule from the parching heate of worldly cogitations. Let mine heart, a very great sea, swelling with waves, trust in thee.

Thou which aboundest with all good dainties, and art a most liberall bestower of supernall sarietie, O God, give thou food to the wearied, gather the dispersed, deliver the captivated, amend the parted.

Luk. 1. 75.

Loe, he standeth at the doore and knocketh: I therefore even by the bowels of thy mercie, whereby thou the Day spring from on high hast visited us, beseech thee command the door to bee opened to him which knocketh, that boldly hee may enter into thee, and rest in thee, and

and bee refreshed of thee, the heavenly Bread. For thou art the Bread^k, and the Well of life^l, thou art the Light of everlasting clearnesse^m: to conclude, thou art all things, whereof the righteous do live, which love thee.

^k Iohn 6. 35.
^l Iohn 4. 13.
^m Rev. 21. 23

CHAP. 5.

A verie Christian desire of the soule after God.

O God, thou who art both the light of the hearts^a that see thee, and the life of the soules^b that love thee: and the strength of the minds that seek thee, give mee grace evermore to cleave unto thine holy love.

^a Iohn 1. 9.

^b Iohn 4. 13.

O come I pray thee, into my heart, and make mee drunke with the rivers of thy pleasures^c

^c Psal. 36. 81.

It shameth, and it irketh me at the very heart even to suffer those things which are done in this wretched world.

The

The very sight of worldly vanities is a griefe unto me; and to heare of these transitorie things, it doth trouble me much.

Helpe me, O Lord my God, and cause mine heart to rejoyce in thee: come thou unto mee, that I may behold thee.

I am penned in this house of my soule, until thou come therinto, and make it wider. It is ruinous, O prepare the same.

Many things, I acknowledge and know are in it, which may offend thine eyes: but alas who can make it cleane; or unto whom else beside thee should I erie for helpe?

¶ Psal. 29. 12. Clense me, O Lord, from my secret faults, keepe thy servant also from presumptuous sinnes.

Grant mee grace, O sweete Christ, O good Iesu give mee grace, I beseech thee, for thy love and desires sake, to lay off the heavie burthen of carnall desires,

desires and earthly lusts e.

e 1 Ioh. 2. 15

Let the soule over the flesh;
let reason over the soule; let thy
grace over reason beare sway;
and make mee both in body
and soule evermore to obey thy
Will f.

f Mat. 6. 10

Grant that both my heart
and my tongue, and all my
strength may extoll thy good-
nesse.

Enlarge mine understanding;
and lift up the eyes of mine
heart, that my spirit with swift
cogitation may attaine unto
thee the everlasting wisdom,
abiding above all things,

Loose mee, I beseech thee
from the fetters wherewithall
I am fast bound; that leaving
all these worldly things, I may
hasten unto thee, cleave
to thee alone, and
thinke onely up-
on thee.

C H A P. 6.

*The happines of that soule which
is delivered out of the earth-
ly prison of the bodie.*

O Happie is the soule, which
loosed from the earthly
^{a Phil. 1. 23.} prison^a, soareth without let
unto Heaven, which face to
^{b 1 Cor. 12.} face beholdeth thee^b, the most
gracious Lord, which is tou-
ched with no feare of death at
^{c Rev. 7. 15.} all^c, but triumpheth with an in-
corruptible crowne of perpe-
tuall glorie!

O quiet and secure is such a
soule; and feareth now neither
^{d Rev. 21. 4.} enemy nor death^d.

Shee enjoyeth thee her good
Lord, whom long shee sought,
and alway loved.

Now joyned to the singing
quire, shee soundeth out with-
out ceasing unto the prayse of
thy glory, O Christ, her King,
O sweet Jesu, most melodious
Psalmes

St. Augustines Mannall. 17

Psalmes shee singeth of aye-lasting joyfulness.

For shee is satisfied with thy fatnesse, thou doest give her e Psal. 36. 8. drinke out of the river of thy pleasures.

Happie is the fellowship of supernall Citizens, and glorious is the solemnitie of such as returne unto thee from the painefull toile of this pilgrimage, unto the wonderfull f Heb. 11. 13. beautie, unto the surpassing glorie, unto the excellencie of all comelineffe, where continually thy citizens, O Lord, behold thy faces. There nothing is heard to trouble the minde g Rev. 22. 4.

What mirth ⁱ! what melody! h Rev. 21. 4.
what singing! what Psalmes be i Rev. 3. 8.
there sung without ceasing?

There the pleasant Organes doe sound out most heavenly hymnes, the blessed Angels most sweetly doe sing; and songs of rare excellencie are uttered

18 *St. Augustines Manuall:*

uttered out by the supernal Citizens, unto the prayse and glory of thy Name.

There is neither gall nor any bitternesse in that blessed region ^k. For there is no wicked person^l, nor any wickednesse at all.

^k Rev. 21. 4.
^l Rev. 21. 27.

There is neither enemy to impugn, nor any intisement to offend.

There is no lack^m, no shame, no contention, no upbraiding, no blaming, no feare, no unquietnesse, no punishment: doubtfulnesse, violence, discord there is none.

^m 1 Cor. 13. 9.

But singular peace, and perfect love, and lasting triumphs, and praying of God, and secure quietnesse, which never shall have end, and continuall joy in the holy Spirit, there is.

Oh how happie should I bee did I heare those most comfortable songs of thy Citizens, and the sugred verses uttering forth
with:

with due reverence the prayſes
of thy ſacred Trinitie?

But moſt ſingularly bleſſed
ſhould I be, might I alſo with
them, ſing to my Lord Jeſu
Chriſt one of the pleaſant ſongs
of Sionⁿ.

n Pſal. 137. 30.

C H A P. 7.

*The bleſſed Ioy of the hea-
venly Paradife.*

O Lively life! O everlaſting
life, and everlaſtingly bleſ-
ſed, whereas joy is and no ſor-
row^a, reſt is and no labour,
honour is, and no feare; wealth
is and no loſſe, health is and no
ſickneſſe, abundance, and no
want, life and no death, immor-
talitie and no corruption, hap-
pineſſe and no miſery at all is.

a Rev. 7. 16.

Whereas all good things are
in perfect love, where ſight is
face unto face^b, where perfect
knowledge in all men^c, and all
things are knowne: whereas
Gods ſoveraigne goodneſſe is
perceived,

b Rev. 22. 4.

c 1 Cor. 13. 12.

perceived, and the light enlightning is glorified of the Saints. Where the present majestie of God is beholden, and the mind of the beholders is filled continually with this meat of life.

They see continually, and yet they desire to see : they desire without griefe, and without loathing they be satisfied.

Where the true sunne of righteousness, with the wonderful shew of his beautifull beames, doth refresh all beholders, and so lighteneth all the Citizens of the celestiall Country, that they doe give light, to wit, a light inlightned through God, a light shining more clearely, than doth either the Sunne at any time, or the Starres.

They doe cleave unto the immortall Godhead, and thereby they become immortall, and uncorruptible, according to the promise of our Lord and Saviour, *Ioh. 17. 24.* our Father, I will that they which

S. Augustines Manuall. 21

which thou hast given mee, be
with me, even where I am, that
they may behold my glory, that
they may all be one, as thou, O
Father, art in me, and I in thee,
even that they also may be one
in us.

CHAP. 8.

*The glorious condition of
the Kingdome of
Heaven.*

THE Kingdome of Heaven
is a most happie kingdome,
a Kingdome both immortall ^a, ^{a Rev. 21. 4.}
and everlasting ^b. ^{b Dan. 7. 27.}

There no times succede by
ages, neither night followeth
after day ^c. ^{c Rev. 1. 4.}

There the valiant souldier af-
ter battels fought, is adorned a-
bundantly with unspeakeable
rewardes ^d: and crowned ho- ^{d 2 Tim. 4. 7.}
nourably with an everlasting
crowne.

Oh that Christ of his divine
good-

22 *St. Augustines Mannall.*

goodnesse, having eased me of
the heaue load of my finnes, oh
that he would bid me, even the
basest of all his servants, to lay
e Phil. 1. 23. off the burthen of the flesh e,
f Rev. 7. 10. that I might to my comfort f,
passe over unto the everlasting
joyes of thy Citie, be admitted
into the fellowship of thy saints
g Rev. 5. 1. aboves: attend upon the Ma-
jestic of the Creator, with the
blessed spirits: behold the coun-
h 1 Cor. 13. 12 tenance of God h, bee never
touched any more with feare of
i Rev. 21. 4. death i: but reioyce securely for
k 1 Cor. 15. 55 the immortalitie attained k; and
joyned to him which knoweth
l Ecc. 25. 19. all things l, might forgoe all
m 1 Cor. 13. 13 blind ignorancem, and neither
make account of earthly things,
nor vouchsafe either to behold,
or to remember this vale of
teares any more, whereas the
n Job 7. 1. labour some life n, the corrupti-
o Ps. 102. 21. ble life o, the life replenished
with all manner of bitternesse,
p Job 14. 1. is p, such a life as is the Ladie of
evils,

evils, the handmaide of devils. The which both humors puffed up, and sorrows plucked downe, heat withereth, and ill ayres infect, which both much eating maketh purfie, and much fasting maketh leane.

Which by mirth is loosed, and by sadnesse consumed: by care is shortned, and by securitie dilled: by riches made proud, and by povertie overthrowne: by youth exalted, and by age bowed. Which is both by sickness broken, and by sadnesse depressed: which both the Devil intrappeth by his snares, and the world deceiveth by flatterie, and the flesh destroyeth by filthie pleasure.

Whereby the soule is made blinde, and the whole man distempered.

And after these so many, and so great evils, succeedeth raging death, which bringeth vain delights, unto such an end, that

that when they are once gone,
they are as quite forgotten, as
if they had never been at all.

C H A P. 9.

*How God after much trouble,
doth comfort the pensive
soule.*

a Ps. 136. 22.

BUT what praises, or what
thankes may wee render to
thy goodnes, O God, who cea-
seth not for all this, by thy gra-
cious visitation, to comfort us
amidst so great wretchednesse
of our mortalitie!

While I dread much to die,
while I consider the multitude
of my sinnes, while I doe feare
thy heauie iudgement, while
I call to minde the houre of
death, and am agast at the hor-
rible paines of hell, while I wot
not how precisely, and how
strictly thou wilt weigh my
deedes, and I am utterly igno-
rant how I shall end my life,
and

and ponder many other things
in mine heart; loe, of thy won-
dered goodnes, O Lord my God,
thou art present to comfort me
wretch replenished with much
sorrow, and from these pite-
ous complaints and cryings,
thou carriest my penſive and
troubled understanding over
ſleepe hilles, unto the beds of
sweet ſpices, and makeſt me to
reſt in greene paſtures ^b, by the ^b *Psalm 23. 2.*
rivers of ſweet waters, where
thou prepareſt a table diverſly
furniſhed againſt my coming
to reſreſh my wearied ſpirits,
and to comfort my ſorrowfull
heart: and ſo reſreſhed with
theſe dainties, I forget at the
length my manifold miſeries;
and exalted over the earth,

I doe reſt my ſelfe in
thee which art the
true peace.

C H A P. IO.

*A prayer for grace to love
God.*

O Lord my God, I doe love
thee : and more and more
I desire to love thee.

Give me grace, O Lord my
God^a, who art fairer than the
children of men^b, give me grace
not onely to desire thee, but al-
so to love thee, both as I would
and as I am bound.

Thou art unmeasurablee, and
therefore to be loved without
measure, especially of us whom
thou hast so loved^d, so saved^e
for whose sakes thou hast done
such and so great things.

O love, which burnest alway
and never goest out, O sweete
Christ, O good Jesu, O my
God, who art love it selfe^f
set me wholly on fire with thy
fire, with the love of thee, with
thy

thy sweetnesse, with heartie
affection toward thee, with a
desire of thee, with godly cha-
ritie, with godly joy and re-
joycing, with godly kindnesse
and sweetnesse, with godly de-
lectation, and concupiscence,
the which is holy and good,
and chaste and pure, that being
thoroughly replenished with the
sweetnesse of thy love, and al-
together purged from the grosse
vapors of earthly cogitations
by the fire of divine charitie,
I may love thee, most sweet,
and most lovely Lord, with all
mine heart, with all my soule,
with all my strength, and with
all my minde, and that with ^{g Deut. 6. 5.}
much sorrow of heart, and plen-
tifulfull teares of the eyes, with
much feare and trembling, ha-
ving thee in such wise both in ^{h Phil. 2. 12.}
mine heart, and in my mouth,
that no strange loves may finde
roome within me.

CHAP. II.

*A prayer for grace both duely
to thanke God for our redemption,
on, and worthily to approach
unto the holy Table.*

^a Psal. 45. 2.

^b 1 Pet. 1. 18.

^c 1 Tim. 3. 16

O Christ my Saviour, who art of all the fairest ^a, thorough the shedding of thy precious blood, wherewithall we bee redeemed ^b; I humbly beseech thee, give me grace unfainedly to repent, and heartily to bewaile my sinnes, especially at such times when I offer prayers unto thee, when I sing forth thy prayes; when I call into minde the mysterie of our redemption ^c, a manifest argument of thy mercy to man-wards, when I am at the holy Table, though unworthy to approach thereunto, desiring to partecipe of that wonderfull, and heavenly, and reverend Sacrament which thou O Lord my God

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God the unspotted Priest ^d, ^d Heb. 2. 26.
didst institute and command to
bee received ^e in remembrance ^e Luk. 22. 19.
of thy love, to wit of thy death
and passion for our salvation, ^f I Cor. 11. 26
and for the strengthening of our
dayly weaknesse.

Let my minde at such myste-
ries bee confirmed with the
sweetnesse of thy Spirituall pre-
sence: let it behold thee with
the eyes of faith, and rejoyce
in thy sight.

O sweet Christ, O good Jesu,
who art both the fire burning
alwayes, and the love enflamed
evermore: the everlasting and
never wasting light ^g, and the
bread of life ^h, feeding us, and
yet never diminished, and eaten ^{48.}
of dayly, and yet continually
abiding whole.

Shine thou upon me, and set
me on fire, inlighten and sancti-
fie mee, purge my vessell from
the dregs of malice, fill mee of
thy grace, and keepe mee full,
God

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that I may eate the meat of thy
flesh unto the salvation of my
soule, that feeding upon thee, I
may live of thee; and through
thee, I may attaine unto thee,
and rest in thee, Amen.

C H A P. 12.

*A zealous prayer for Grace to
meditate deeply upon the
goodnesse of God.*

O Sweete love, and lovely
sweetenesse, let my sto-
macke digest thee, and with the
nectar of thy love bee all my
bowels filld; and let mine heart
utter forth good matter^a.

^a Psal. 45.1.

^b Job 4.8.

O my God, who art charitie
it selfe^b, the delectable honey
the snowie milke, and the food
of the strong, make me to grow
up in thee, that thou with
sound pallate maist be tasted of
me. Thou art my life^c, where
by I doe live^d, the hope where
unto I trust^e: and the glorie
which

^c John 14.6.

^d AG. 17.11.

^e 1 Tim. 1.1.

which I desire to attaine f.

fCol.3.3.

Guidethou mine heart, rule
thou my minde, direct mine
understanding, erect my love,
cheere up my soule, and quench
thou the thirst of my Spirit,
which longeth after thee, with
thine heavenly rivers.

Let the tumultuous cogita-
tions of the flesh hold their
peace I beseech thee: let earth-
ly, and worldly fantasies bee
still: let all dreames, and
vaine revelations, let every
tongue, every signe, and what
else soever doth vanish away,
be silent.

Yea let mine owne soule also
bee dumbe too, and overpasse
it selfe, not by thinking on it
selfe, but upon thee my God:
because thou art indeede all my
hope and confidence g.

g: Tim.2.1.

For in thee our most gracious
and kinde and mercifull Lord
and God Jesus Christ, each of
us hath a portion both of blood

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^{h Eph. 5. 30.} and flesh^h. Therefore where a
peece of my selfe doth raigne,
there I believe I doe reigne:
where my blood hath domi-
nion, there I trust I have do-
minion; where my flesh is glo-
rified, there I know I am
glorious.

And although I am yet a sin-
ner, yet I doubt no whit of
this participation of Grace:
Although my sinnes doe hin-
der mee, yet my substance doth
require it: and although mine
owne offences doe exclude
mee, yet the communion
of nature doth not
expell mee.

CHAP. 13.

CHAP. 13.

*A thankesgiving unto God for
the incarnation of his deare
Sonne to save man.*

FOR the Lord is not so un-
kinde, that hee can hate his
owne flesh^a, his owne mem-
bers, his owne bowels.

^a Eph. 5. 29.

Surely I might utterly de-
spaire, in respect of mine outra-
gious offences, and infinite sins
which I have both committed,
and dayly doe commit both in
heart, word, and deed, and by
all means whereby the frailtie
of man may transgresse, had
not thy Word, O my God bin
made flesh^b, and dwelled a-
mong us.

^b John 1. 14.

But now I dare not despaire,
because he having shown him-
selfe obedient to thee unto the
death, even the death of the
Crosse^c, hath taken away^d
the hand-writing of our finnes,

^c Phil. 2. 8.

^d Col. 2. 14.

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and fastning it upon the Crosse
hath crucified both sinne and
death.

In him therefore who sitteth
at thy right hand, and maketh
request also for us, I take heart
again.

e Rom. 8. 34.

f 1 Tim. 1. 1.

g Eph. 2. 5.

Through mine hope f, in
whom we are quickned g, and
raised, and sit together in the
heavenly places, I desire to
come unto thee. To thee bee
praise h, to thee glorie, to thee
honour, to thee thanks, Amen.

h Rev. 19. 1.

CHAP. 14.

*The more God is thought upon,
the more lovely hee
seemeth.*

a Iohn 3. 16.

b 1 Pet. 1. 18.

c Eph. 2. 5.

d Rom. 8. 30.

O Most gracious Lord, who
hast so loved a, and saved
us b, so quickned c, and glorifi-
ed us d, O most gracious Lord,
how sweete is thy remem-
brance! the more I thinke on thee
the sweeter thou seemest, and
the

the more amiable in my eyes !

Therefore, thy good things
doe much delight me ; and un-
cessantly doe I covet , with a
pure sight of the heart e, & with e *Manj. 8.*
the sweete affection of godly
love, as farre forth as I am able
in the plate of my pilgrimage,
and so long as I carry these frail
members about mee, to desire,
and to thinke upon thy won-
derfull love and beautie.

For I am wounded with the
dart of thy love ; I doe burne
exceedingly with desire of thee ;
I covet long to bee with thee ^t, *(Phil. 2. 23.)*
to behold thee is all my de-
fire.

And therefore, I will stand
upon my guard , and with
watchfull eyes I will sing with
the spirits, and I will sing with *g 1 Cor. 14.*
the understanding also , and ^{25.}
with all my strength too.

I will praise thee my Maker
^h, and renewer, I will pierce the *h Iob. 10. 8.*
heavens with mine heart, and

in desire I will be with thee, so
 as my body onely shall bee in
 this miserable world; but in
 thought, and in minde and in
 desire I will bee where thou
 art; and where thou my rich,
 and incomparable, and much
 desired treasure art, there shall
 mine heart be also.

But loe, O most gracious and
 mercifull God, my heart is not
 able to consider the glorie of
 thine infinite goodnesse and
 mercy. For thine honour, thy
 beautie, thy strength, thy glory,
 magnificence, Majestie, and
 love, exceed all sense^m of mans
 understanding, even as the cur-
 tesse of thine eternall love,
 whereby thou givest to such
 the adoption of sonnesⁿ, and
 joynest them to thy selfe whom
 thou hast created^o, is
 inestimable.

CHAP. 15.

*How troubles in this world are
nothing answerable to the
joyes in Heaven.*

O My soule, were wee every
day to endure torments,
and to suffer the paines of hell a
long space, if we would behold
Christ in his glorie, and be joy-
ned to his Saints; were it not
meet that wee suffered all kinde
of adversitie^a, to attaine unto
the participation of such felici-
tie, and of so great glorie!

^aRom. 18. 18.

Let the devils then lie in wait
and prepare their tentations; let
fastings breake the bodie; let
hard apparell bring downe the
flesh, let labours grieve, watch-
ings drie up, let this man crie
out upon me, let him or them
disquiet me, let cold benumbe
me, the conscience murmur,
heate parch me.

Let mine head ake, my brest
burne,

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burne, my stomacke swell, my countenance become pale, let every part of me be weakened.

Let my life waltte in heaviness^b, and my yeares with mourning.

Let rottenness enter into my bones^c, and let mee tremble in my selfe, so I may rest in the day of trouble, and ascend up unto the Saints of God.

For how singular shall the glory of the righteous bee^d! how great the joy of all the Saints, when each of their faces shall shine as the Sunne^e, when the Lord shall begin to sort his people into sundry degrees in the kingdome of his father, and according to each mans deserts and workes^f, as he hath promised, render his rewards, even celestially for earthly^g, eternall for transitory, and great things for verie trifles.

Doubtlesse there shall bee store of happinesse, when the Lord

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Lord shall bring his Saints to the contemplation of his Fathers glory^h, make them to sit ^{h 1 Cor. 13a} together in heavenly places, ^{21.} that God may be all in all.

CHAP. 16.

*Of the Kingdome of Heaven,
and how it may bee
attained.*

O Happy joyfulness, and joyfull happinesse to see the Saints, to be with the Saints, to be a Saint to behold God^a, and ^{a Mat. 13. 32.} to enjoy God from everlasting to everlasting. Hereupon let us earnestly muse: these things let us heartily desire, the sooner to come to their happie state.

Askest thou how this may be done; or by what merites or meanes? Listen O man. This matter consisteth in the power of the work, for the Kingdome of God suffereth violence^b. ^{b Mat. 11. 12.}

The kingdome of heaven O
man

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man asketh none other price,
but thy self, it is worth so much
as thou art thy selfe. Give thy
selfe, and thou shalt have that.

What art thou troubled a-
boveth price? Christ hath gi-
ven himselfe^c, that hee might
purchase thee a kingdome to
God even the Father^d.

^e 1 Pet. 18.

^d 1 Cor. 15.

24.

So give thou thy selfe, that
thou maist bee his kingdome,
and let not sinne reigne in thy
^e Rom. 6. 11. mortall body^c, but the spirit
to the attainement of life.

CHAP. 17.

*What Paradise is, and the
joyes thereof.*

NOW my soule returne wee
unto the celestiaall Citie
wherein we be written^a, and of
which we be members. For as
^b Eph. 1. 2. 12 citizens with the Saints, and of
the household of God, and as
^c Rom. 8. 17. the heires of God^c, and heires
annexed with Christ, let us call

^a Rev. 2. 12.

^b Eph. 1. 2. 12

^c Rom. 8. 17.

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to minde, as wee are able, the happy state of our Citie.

Say wee therefore with the Prophet, Glorious things are spoken of thee ^d, O Citie of ^d Psal. 87. 3. God: they that dwell in thee are like such as sing. It is faire in situation, even the joy of the whole earth ^c. ^c Psal. 48. 2.

There is neither age, nor the misery of age in thee; in thee there is not maimed, nor lame, no crooked nor deformed person; for all doe meet together unto a perfect man ^f, and unto ^f Ephes. 4. 12. the measure of the age of the fulnesse of Christ.

Then what happier thing can there bee than this life, where neither povertie is to be feared, nor sicknesses to weaken! where ^g Rev. 21. 4. no hurt is done, and no man will either be angry or envious.

Where there is no burning concupiscence; no desire of meate; no suing for honour and preferment.

Where

Where we shall be out of all feare of the diuell, of his traps, and of damnation.

h Rev. 21.4.

Where neither body nor soule shall dye^h, and a joyfull and immortal life is.

Where no evils at all, no discord shall bee, but all things well, all things at quiet: because the hearts of all the Saints shall wish and will one thing.

Where peace and mirth doe possesse all, all things are as they should be, and at a good stay.

h Rev. 21.4.

Where continually light shall be, not such a light as wee now enjoy, but so much clearer, as it is more blessed. For that City as we read, hath no need of the Sunne, neither of the Moone to shine in it, for the glory of God shall enlighten it, and the Lambe is the light of it.

h Dan. 12.3.

Where the Saints shall shine as the starres for ever and ever^k, and they that turne many unto righteousnesse, as the brightnesse

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ness of the Firmament.

So that no light shall be there,
no darkeness there, no gathering together of cloudes there, no complaining there, neither of parching heat, or of shivering cold.

1 Rev. 21. 25.

1 Cor. 13. 9.

1 Rev. 21. 27.

But such a temperature of all things there shall be, as eye hath not seene, neither eare hath heard, nor at any time hath come into the heart of any man, they onely excepted, who are found worthy to enjoy that happinesse, whose names bee written in the booke of life.

Notwithstanding, a greater happinesse than all this is to be joyned to the quires of Angels, and of Archangels, and of all the celestiall powers, to behold the Patriarches, and the Prophets; to see the Apostles of Christ, and all the Saints, and our Parents also.

This is a great glory: but the greatest of all is, to behold God himselfe.

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^{o1}Cor. 13. 12 himselfe face to face^o, to see the incomprehensible light.

The superexcellent glory shall be, when we see God himselfe, and when wee shall both see and injoy him in our selves too, of which sight there shall bee none end.

C H A P. 18.

That wee cannot please God but through love.

^a Gen. 1. 26. **T**HE Soule being godly through the image of Gods and glorious through his likeness, hath in it of God whereby it may bee warned alwaies either to stand with him, or to turne unto him, if shee be mooved with her affections.

And hath not only whence to take heart again, through hope of pardon and mercy, but also whence boldly to aspire unto the marriage of the Word^b, and to enter into the covenant of fel-

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fellowship with God, and to
beare the pleasant yoke of ami-
tie with the King of Angels.

All this worketh love, if the
soule shew her selfe like to God
in will, as shee is to him by na-
ture, loving as shee is beloved. c Ioh. 3. 16.

For of all the motions, senses,
and affections of the minde,
love onely it is, whereby man
may, though not fully satisfie
the love of God, yet answere in
a sort his good will.

When love once commeth,
it draweth unto it, and captiveth
all other affections. Love suf-
ficeth of it selfe, pleaseth of it
selfe, and for it selfe.

Love is the merit, the reward,
the cause, the fruit, the use. For
by love wee are conjoynd to
God d.

d 1 Cor. 13 1.

Love maketh one Spirit of
two: Love maketh to will, and
to will one thing. Love maketh
lust to frame our manners, af-
terward to consider things that
are

are as though they were not
and thirdly with a pure sight of
e Mar. 5. 8. the heart c, to behold heavenly,
and spirituall things.

Through love, first honest
things are well handled in the
world; secondly, honest things
f Phil. 3. 8. of the world are despised f, and
last of all, the secrets of God
g 1 Cor. 13. 23 are secne and beholden E.

CHAP. 19.

*How God requireth some-
thing of us like him-
selfe.*

GOD the Father is charity a,
a 1 Joh. 4. 8. God the Sonne is loving-
nesse, God the holy Ghost is
the love of the Father, and the
Sonne.

This Charity, and this love
requireth a like thing in us, e-
ven love againe, whereby wee
may bee linked and joyned to
God, as it were by some alli-
ance of kindred.

Love

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Love is ignorant what dignity meaneth, knoweth no reverence.

He that loveth, approacheth boldly unto God, and speaketh familiarly to him without feare and stopping.

He that loveth not, liveth nor, but hee that loveth, looketh evermore upon God whom hee loveth, whom he desireth, upon whom hee thinketh, in whom hee delighteth, upon whom hee feedeth, in whom he groweth.

A man so devout, doth evermore so sing, and so read, and so circumspectly, and warily behave himselfe in all his actions, as if God were, as indeed hee is, alway present before his eyes ^b.

^b Ecc. 33. 19.

Hee so praieth, as if he were taken up and presented before the face of God in his majestical throne, whereas thousand thousands minister to him^c, and ^c Dan. 7. 10.
ten

ten thousand thousands stand before him.

The soule which hee visiteth with love, awakeneth him that sleepeth; it monisheth, and mollifieth the soule, and woundeth his heart.

It inlightneth darke things, it unlocketh things shut up: it inflameth cold things, it mitigateth the froward, angry, and impatient minde.

It chaseth away vices: bridlith carnall affections: amendeth manners: reformeth and renueth the minde, and restrayneth the light motions and actions of slipperie youth.

All these things love worketh when it is present: but when it is wanting, the soule beginneth to droope, even as the boiling Cauldron doth when fire is taken from under the same.

CHAP. 20.

Of the boldnesse of the soule that loveth God.

Love doubtlesse is a great thing: by it the soule of her selfe, doth boldly approach unto God, and cleaveth constantly unto him.

The soule that loveth, asketh questions of God familiarly, and consulteth with him in all matters.

Shee can thinke of nothing, and speake of nothing beside God, all other things she loatheth, and contemneth.

Mat. 6. 24.

Whatsoever she mindeth, and whatsoever she speaketh, it savoureth of love, and smelleth of love: so wholly hath the love of God wonne her unto him.

Hee that would have the knowledge of GOD, let him love. In vaine doth he give himselfe either to reade, or to study,

or

or to preach, or to pray, that lo-
 b 1 Cor. 1. 2. veth not b.

The love of God ingendreth
 the love of the soule, and ma-
 keth her to hearken unto it selfe

God loveth, because he would
 be loved againe. When he lo-
 veth he would be loved, know-
 ing that through love they are
 blessed which love him.

The loving soule renoun-
 ceth all her owne affections
 and wholly giveth her selfe to
 love, that in tendering love for
 love, shee may answer the love
 she hath found: and when she
 hath loved what she can, yet
 what is it unto the everlastin
 streame of that heavenly foun-
 taine?

For love and the lover, the
 soule and God, the Creator and
 the creature, meet not alike to-
 gether: yet if a man with all his
 heart wholly doth love thee,
 God, there lacketh nothing
 where all is.

Let not the soule then feare which loveth : but let the soule shake and tremble that loveth not.

The loving soule is carried with desire, and drawne with longing, shee dissembleth her deserts, shutteth her eyes from the Majestie of God ; openeth them to pleasure, reposing her trust in thy salvation, and confidently rejoycing therein.

Through love the soule withdraweth her selfe, and departeth from the bodily senses ; to the end that feeling God, shee may have no feeling in her selfe.

Which falleth out when the minde allured by an unspeakable sweetnesse of God stealeth away from her selfe, yea is ravisht, and slippeth away the better to enjoy God at her full pleasure. And this pleasure surpasseth all pleasure, where it is continuance.

L Z Of

Of love springeth familiaritie, of familiaritie boldnesse, of boldnesse taste, of tasting, hunger.

The soule which the love of God hath touched, can thinke none other thing, and desire nothing elle, but with often sighes saith, as the Hart braieth for the rivers of water c; so panteth my soule after thee, O God.

c Psal. 42. 1.

CHAP. 21.

The singular love of God to Man ward.

Through love God himselfe came unto men a, came in to men, was made man b.

b Ioh. 3. 19.

c Iohn 1. 14.

Through love, the invisible God became like unto his servants c. Through love hee was wounded for our transgressions d.

d Phil. 2. 17.

e Esai. 53. 3.

In those wounds of our Saviour, sure and safe rest is for weaklings and sinners. There

dwell

dwel without care, his bowels
of mercy are laid open to my
sight through his wounds.

Whatsoever I lacke of my
selfe, that I doe boldly take out
of the bowels of my Lord: For
his mercies abound, and there
want no holes for them to issue
out by.

Through the holes of the
body, I behold the secrets of
the heart: I see the great myste-
ry of godlinesse ^e, and the bo- ^e 1 Tim. 3. 16
wels of the mercy of our God ^f, ^f Luk. 1. 71.
whereby the day spring from
on high hath visited us, are o-
pen to my eyes.

The wounds of Iesus Christ
are full of mercie, ful of clemen-
cy, full of sweetnesse and love.

They boared his hands and
his feet ^g, and pierced his side
with a speare ^h. ^g Luk. 14. 63.
^h Ioh. 18. 34.

By these holes I may taste,
how gracious the Lord is: for ⁱ Psal. 34. 8.
doubtlesse the Lord is good
and mercifull ^k, and of great ^k Psal. 86. 5.

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kindnesse to all which cal upon
him in truth^l, yea to all which
^m Elai. 55. 6. call upon him^m, but especially
ⁿ Exod. 20. 6. to such as love himⁿ.

Great redemption is given
us through the wounds of our
^o 1 Pet. 1. 18. Saviour Christ^o, great good-
nesse, much grace, and all ver-
tues perfectly.

CHAP. 22.

*The refuge of a Christian in the
time of temptation.*

VWhen I am tempted with
any fiithie cogitation, I
run forth with unto the wounds
of Christ: when my flesh sub-
dueth me, I rise againe through
the recordation of my Lord his
wounds, when the divell laieth
snares to entrap mee, I doe flie
unto the tender mercy of my
Lord, and he leaveth me.

If burning lust doe inflame
me, it is quenched through the
calling of the wounds of our
Lord.

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Lord^a, the Sonne of God^b,
into minde.

^a Col. 1. 2.

^b Mat. 16. 19

In all extremities I can finde
none so good a remedie as the
wounds of Christ.

In them I sleep securely, and
rest without feare. Christ hath
died for us^c.

^c Rom. 5. 6.

Nothing is so bitter unto the
death, but may by the death of
my Lord be holpen.

His death is my merit, my
refuge, salvation, life and resur-
rection^d. The Lords mercy is
my merit.

^d Ioh. 11. 25.

I cannot lack merite, so long
as the Lord of mercies is with
mee. And if great is the Lords
mercie^e, doubtlesse great are
my merits.

^e Psal. 86. 5.

The more able hee is to
save, the lesse care
doe I take.

C H A P. 23.

*Speciall medicines against sinne
and despaire.*

Greatly have I finned, O
Lord, and my conscience
accuseth me of manifold offen-
ces, yet doe I not despaire. For
a Rom. 5. 20. where sinne abounded a, grace
abounded much more.

Hee that in consideration of
his haynous wickednesse doth
despaire, denieth God to bee a
mercifull God.

He greatly defaceth the glo-
ry of God, which doubteth of
his mercie, and as much as in
him is, denieth God to have
love b, truth c, and power in
him d, wherein all my hope con-
sisteth (to wit, in the love of his
adoption e, in the truth of his
promise f, and in the power of his
redemptions.) Then let the foo-
lish cogitation murmur as much
as it will, saying, who art thou,
how

b Iohn 3. 16.

c Psal 86. 15.

d Gen. 35. 11

e Rom. 8. 15.

f Rom. 4. 16.

g 1 Pet. 1. 18.

how great is that glorie, and by what merits hopest thou to obtaine the same? And I will boldly make this answer; I know whom I give credit unto, for of his tender love hee hath adopted mee for his sonne^h, ^{h Gal 4.18.} who is both of his promise trueⁱ, and also mightie in performance, and hee may doe what hee will^k. ^{i Iohn 3.33.} ^{k Eccl. 46.6.}

The multitude of my finnes cannot dismay me, if the death of Christ come into my minde; for my finnes are not able to overmatch his mercy.

The nailes and the speare doe crie out unto mee, that I am reconciled to Christ, if I love him heartily.

Longinus with his speare hath opened to mee the side of Christ^l, and I am gone in, and ^{l Ioh. 19. 34.} rest there quietly.

He that feareth, let him love. For perfect love casteth out feare^m.

^{m I Ioh. 4. 18}

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There is no such remedie against the heate of lust, as the death of my Redeemer.

Hee stretched out his armes upon the Crosse, and held out his hands ⁿ, to shew how he is readie to imbrace the penitent sinners.

Betweene those armes of my Savior, I both wish to live, and desire to die. There will I sing without care, I will magnifie thee, O Lord, for thou hast ^{a Psal. 30. 1.} exalted mee^o, and hast not made my foes to rejoyce over mee.

Our Saviour bowed his head ^{p Iohn 19. 30} p, and gave up the Ghost, even to kisse his beloved. And so often doe we kisse God, as wee are pricked at the heart with the love of him.

C H A P.

CHAP. 24.

*A zealous meditation to
move unto the love
of God.*

O My soule, thou which art
indued with the Image of
God^a, redeemed with the blood
of Christ^b, betrothed through
faith^c, endued with the Spirit^d,
adorned with vertues, and
counted with the Angels^e.

^a Gen. 1. 26.

^b 1 Pet. 1. 18

^c 2 Cor. 1. 1. 1

^d Rom. 8. 6.

^e Luk 20. 36

Love thou him who hath so
loved thee; care thou for him,
who hath a care of thee^f, seeke
thou him who seeketh thee.

^f 1 Pet. 5. 7.

Love thy lover, of whom
thou art loved^g, who in loving
hath prevented thee^h, who is
the cause of thy love. He is the
merit, hee the reward, hee the
fruit, the use, and the end.

^g 1 John 4. 19.

^h 1 Ioh. 4. 19

Bee thou carefull with the
carefull, be thou at leisure with
him that hath leisure: cleane
with the cleane: and holy with
the holy.

Z 5

As

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As thou offerest thy selfe in the presence of God, so will he appeare in thy sight.

A good and mercifull God, of great kindnesse^k, requireth such as are good and mercifull, and loving, and humble, and kinde.

Love thou him who hath brought thee out of the horrible pitte^l, out of the miry clay.

Choose him for thy friend, before all friends, who when all things shall faile, will keepe his faith^m.

In the day of thy buriall, when all thy friends will depart from thee, hee will not forsake theeⁿ; but protect thee from the roaring of them that bee readie to devoure^o, and conduct thee through an unknowne Countrey, and bring thee unto the Streetes of supernall Sion, and there place thee with the Angells, before

k Psal. 86. 1.

l Psal. 40.

m Iohn 13. 1

n Psal. 37. 28.

o Eccl. 51. 5.

CHAP. 26.

*What the sending of the holy
Spirit worketh in us.*

FOR our Saviour came into
the world ^a, and was cruci- ^a Luke 2. 14.
fied, and put unto death for our
sakes ^b, that he might through ^b Rom. 5. 6.
his death ^c, destroy him that ^c Heb. 2. 14.
had the power of death, that is,
the diuell.

And seeing the Grapes of his
flesh were carried unto the
winepresse of the Crosse, and
the pleasant wine of his Divini-
ty began to spout forth; the ho-
ly Spirit was sent to make rea-
dy mens hearts, that new wine
might be put into new vessels ^d Mar. 9. 17.
and to see first that they were
cleane, least otherwise they mar-
red that which should bee
powred in; and then that they
were well hooped that they
leaked not: I meane that they
were cleansed from the delight
of

of wickednesse and hooped to
keepe out the delight of vanity.

For that which good is could
not enter till that which ill is
were gone.

The delight of wickednesse
polluteth; and the delight in
vanitie sheddeth.

The delight in wickednesse
makes the vessell to stinke, and
the delight in vanity makes it
full of clefts.

Mendelight in wickednesse
when they love sinne; and they
delight in vanity, when they
love transitory things.

Then cast away that which
is evill, that you may taste that
which good is. Powre out bit-
ternesse, that you may be reple-
nished with sweetnesse.

The holy Ghost is joy, and
love, then cast out the spirit of
the divell, and the spirit of this
world, that you may bee capa-
ble of the holy Ghost.

The spirit of the divell wor-
keth

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...keth the delight of iniquitie ;
...and the spirit of the world, the
...delight of vanitie. And these
...delights are evill, because the
...one is sinne of it selfe, and the
...other is an occasion.

But when these evill spirits
are throwne out, the Spirit of
God will come, and enter into
the tabernacle of the heart, and
worke a good delight there, ^{c Rom 14.15.}
even a good love, which shall
expell the love both of the
world and of wickednesse.

The love of the world allu-
eth and deceiveth ^{f 1 Ioh. 2.15.}, the love of
sinne defileth and bringeth un-
der destruction : but the love of
God inlightneth the minde ^{g Rom. 6.3.},
^{h Rom. 5.5.} cleanseth the conscience ^{i 1 Cor. 13.1.}, rejoy-
ceth the heart ^{k Gal. 5.22.}, and bringeth
to the sight of God ^{l 1 Cor. 13.12}.

C H A P.

CHAP. 27.

The effects of true Love.

HEE that loveth God unfainedly, doth evermore thinke it long untill hee come unto God^a, untill hee leave the world, untill hee bee free from the corruption of the flesh^b, his heart and affection are set on things above^c, that hee may finde the true peace^d.

^a Phil. 1. 27.^b Rom. 7. 21.^c Col. 3. 2.^d Phil. 4. 7.

Whether hee sitteth, or walketh, or resteth, or whatso ever hee doth, his heart is with God^e.

^e 1 Cor. 10. 31

He exhorteth all men to love God: he commendeth the love of God to all men, and both heart, in word, and by his conversation hee sheweth, how sweet the love of God is, and how evill and sowre the love of the world.

Hee derideth the glory, and reproveth the care of this world.

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and sheweth what a foolish thing it is to put any confidence in transitorie things^f.

f Ioh. 2. 15.

Hee wondereth at the blindness of men, that they can love; hee wondereth also that everie man will not forsake these transitorie and fleeting things of this world g.

g 1 Cor. 7. 31

He thinketh that what he savoureth, should seeme sweet to all men; what he loveth should like everie man, and what hee knoweth, every man should understand.

Much and oftentimes doth hee muse upon God, and is sweetly refreshed through such heavenly contemplation: and the oftener he doth so, the greater is his joy.

For verie comfortable is it alway even to thinke upon that, which to love and to commend is so delightfull to the minde.

CHAP.

CHAP. 28.

What the true quietnesse of the minde is.

Without doubt the heart is then at rest, when thorough desire it is wholly fixed upon the love of God : and desireth nothing else, but with a certaine blessed sweetnesse is much delighted in that which it hath ; and in delighting is made jocund.

And if at any time either by a vaine cogitation, or through worldly businesse, it bee somewhat drawne away therefrom, it hasteth to returne thither with all speede, deeming it a banishment to bee any where beside. For, as every moment, man may either enjoy or use the goodnesse of God : so everie moment is man to thinke upon God.

And therefore his office is not

not small, who in praying is carried sodainely away from his sight, as though he did neither heare nor behold.

Which is then done, when man followeth his evill, and unbridled affections, and whereunto the sight of the minde is easily carried: preferring some vile creature before God, by musing and thinking thereupon oftener than upon God, who dayly is to bee thought upon as a Creator, to bee worshipped as a Redeemer, to be expected as a Saviour, and to be feared as a Judge.

^a Job 10. 8.

^b Gal. 3. 13.

^c Phil. 3. 20.

^d Act. 10. 1.

CHAP. 29.

*That whatsoever withdraweth
the sight of the minde from God,
is altogether to be shunned
and abhorred.*

VWhoever thou art that
lovest the world, looke
aforehand, whither thou must
goe.

^a Mat. 7. 13.

goe. The way which thou takest is the worst way, and very dangerous^a.

Wherefore, O man avoid by little and little thy worldly businesse, and withdraw thy selfe a while from troublesome cogitations.

Cast away heauie cares, lay aside grievous distractions of the minde, finde some leasure to serve God, and rest thy selfe somewhat in him.

^b Mat. 6. 6.

Enter into the Chamber of thy minde^b, exclude all things save God, and what makes to the seeking of him: and the doore being shut, seeke him.

And with thine whole heart say unto God, I seeke thy face, O Lord, I seeke even thy face.

^c Psal. 7. 1.

Oh then, O Lord my God^c, give thou mine heart instructions, both where and how to seeke thee: both where and how to finde thee.

O Lord, if here thou art not,
where shall I seeke thee absent?
but if thou art every whered, *d Eccl. 23. 33*
then why doe I not see thee
present? But undoubtedly thou
dwellest in the light that none
can attaine unto *e. 1 Tim. 6. 10*

But how may I come unto
the light that cannot bee attai-
ned? Or who shall guide and
conduct mee thereinto, that
therin I may behold thee? Fur-
thermore, by what tokens, and
with what face may I seek thee?

O Lord my God, I never
saw thee *f: I know not thy f Ioh. 18.*
countenance.

Then what shall he doe O
Lord, most hie, what shall this *g Luk. 2. 14.*
thy farre exiled servant doe *h? h Heb. 11. 14*
what shall thy servant doe, who
is in perplexitie through the
love of thee, and cast away
farre from thy presence?

Lo, hee longeth greatly to
behold thee: yet thy counte-
nance is farre from his sight. He
desi-

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desireth to come unto thee: yet
unto thy dwelling no man can
i *1 Tim. 6. 16.* attaine i. Hee covereth to finde
thee, yet he woteth not where
He loveth to seeke thee; yet he
knoweth not thy face.

C H A P. 30.

*How through sinne man both loseth
the sight of God and foundeth
wretchednesse.*

O Lord, thou art my God^a
and my Lord^b, yet did I
never see thee^c: thou hast both
made me^d, yea, and made mee
again^e, and bestowed upon
mee what good things soever I
enjoy^f, yet hitherto have I nei-
ther seene nor knowne thee.

^a *Psal. 7. 1.*
^b *Mat. 1. 10.*
^c *Ioh. 1. 11.*
^d *Psal. 100. 3.*
^e *Gal. 4. 4.*

^f *1 Cor. 4. 7.*

To be short, I am made to see,
yet hitherto have not attained
the thing that I was made for.
O miserable condition of man,
seeing hee hath so indiscreetly
forgone that, for which hee
was created! O heavie, and O
hard

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hard chance! Alas, alas, what hath he forgone, and what hath hee found? what is lost, and what hath remained?

He hath forgone happinesse for which he was made, and he hath found misery, for which g Gen. 3. 16. he was not made. He hath lost that without which nothing is happy; and that remaineth which of it selfe is meere misery.

Man did then eate even the Angels meate, which now hee desireth: and now hee feedeth upon the bread of sorrow, which then he knew not.

O Lord how long wilt thou forget, for ever ^h. How long wilt thou hide thy face from us! when wilt thou respect, and heare us! when wilt thou enlighten our eyes, and shew us thy Countenance? when wilt thou restore thy selfe unto us? h Psal. 138.

Behold and heare us, O Lord our God: lighten our eyes, and

A a shew

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shew us thy selfe. Restore thy selfe to us, that wee may prosper, without whom wee are in such miserie : Invite us and help us, Lord we beseech thee.

My heart is become sorrowfull, being made desolate : O make it cheerefull againe, Lord with thy consolation.

I have begunne to seek thee with an hungrie stomacke, O let me not give over unrefreshed of thee : I come with a greedie appetite, let mee not depart unsfed : I who am in povertie, ¶ Rom. 10. 12 come unto thee that art rich : in misery, unto thee most mercifull ¶ 2 Cor. 1. 3. k. O let me not goe away empty, and contemned.

O Lord, I am bowed and crooked very sore^l, erect mee that I may looke up, and behold thee. ¶ Psal. 38. 6.

My iniquities are gone over mine head, and as a weightie burthen, they are too heaue for mee.

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O unwrap, and unload mee,
that the deepe swallow me not
up m.

m Psal. 69. 11

Teach me to seeke thee, and
shew thy selfe to him that see-
keth thee: for I can neither
seeke thee, without thou teach
me: neither finde thee, except
thou reveale thy selfe.

Let me seeke thee in desiring,
and desire thee in seeking: let
me finde thee in loving, and love
thee in finding.

CHAP. 31.

*Of God his wonderful
mercie.*

I Confesse Lord, thanks to
thee therefore, that thou hast
made mee after thine owne I-
mage^a, to the end I should re-
member thee, thinke on thee,
and love thee. Notwithstanding
through the corruption of wic-
kednes, thy image is so defaced
and so blur'd with the smoak of

a Gen. 1. 26.

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finne that without thou renew
and reforme the same, it cannot
doe the thing for which it was
created.

Wherefore, Lord, who gi-
^{b Rom. 12.3}vest the gift of Faith^b, I be-
seech thee, give mee Grace
perfectly to know how great
thou art.

For according to our beleeve
thou art : and wee beleeve thee
to be such a thing, than which
there can be imagined nothing
^{e Jer. 32.18.}either for quantitie greater^c, or
^{d Esai. 6.3.}for vertue better^d.

Then what art thou, O Lord
God, than whom nothing is
either greater or better? but
even that which being onely
the Sovereigne good thing of
all others, of it selfe, hath
made all other things of no-
^{Gen. 1.1.}thing^e?

Then what good thing is
there wanting to the soveraign
^{1 am. 1.17.}goodnesse^f, through whom is
every good thing?

Where-

Wherefore thou art righteous^g, and true^h, and blessedⁱ: g Psal. 11. 7.
h Eesai. 45. 21.
i Rev. 5. 21.
and whatsoever is otherwise, better it is not to be at all, than to be. But if thou art altogether most singularly good, how is it that thou sparest the wicked? Is it because thy mercy is over all thy works^k? But this lieth hid in the light which none can attaine unto^l. k Psal. 145. 9.
l 1 Tim. 6. 16.

Verily the fountaine, whence the River of thy mercie doth flow, lyeth hid in the deepe and most secret bottome of thy goodnesse.

For although thou art wholly and soveraignly righteous, yet thou sparest of thy goodnes the wicked^m, because thou art wholly and most singularly mercifull too. m Mat. 5. 43.

For in very deed thou shouldst not bee so singularly good, unlesse thou wert gracious to some offenders.

For he who is good both to
A a 3 the

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the iust and to the unjust, is better than hee who sheweth favour onely to the good.

And he which is good to the wicked, both by sparing, and punishing them, is better than he who is good only by punishing. So thou art therefore mercifull, because thou art altogether, and soveraignely good.

CHAP. 32.

The happie state of such as enjoy the ioyes of Heaven.

O Infinite goodnesse, passing all understanding!

Let that mercy come upon me, which proceedeth from such riches.

Let it have influence into me which floweth from thee: spare of thy mercy, but revenge not in thy Justice.

Rise up now, O my soule, and lift up all thine understanding: consider so well as thou canst, how

how great, and what manner
of good thing God is.

For if each particular good
thing be delectable, weigh ad-
visedly how delightfull that
good thing is, which contain-
eth the sweetnesse of all good
things^a and not such as com-
monly wee perceive of things
created, but so much differing
therefrom as the Creator diffe-
reth from the creature!

For, if the life created bee
good; how good is the life
that created it^b! If the welfare
that is wrought, delight, how
shall the welfare which wor-
keth all salvation^c, delight! If
the wisdom consisting in the
minde, or in knowledge of
knowne things be lovely, how
lovely is that wisdom which
made and created all things of
nothing^d? To be short, if there
bee much and great delight in
delectable things, what and
how great shall the pleasure

^a 1 Cor. 2.9.

^b Ioh. 11.2.

^c Esai. 12.1.

^d Iohn 1.1,2
Prov. 8.22.

be in him, who made these delectable things?

O what shall hee have, or what shall hee not have, that enjoyeth this felicitie? doubtlesse, whatsoever hee can wish, hee shall have it; and what hee would not have, shall not come to him.

e 1 Cor. 2 9.

For there shall be the goods both of soule and body, such goods as eye hath not seene, neither eare hath heard, neither come into mans heart.

CHAP. 33.

That soveraigne happinesse is to be sought for.

VVHy then rankest thou about, O silly man, seeking the goods of thy soule and of thy body? Love one good in which are all good things, and it sufficeth. Desire the simple good, which is all that good is, and it is enough.

For

For what lovest thou, O my flesh? what desirest thou, O my soule? There it is whatsoever thou lovest, there it is whatsoever thou desirest.

If beautie delight thee, the just men shall shine as the sun^a: ^a Mat. 13. 43.
If either such swiftnes, strength, or libertie of the body, as nothing may withstand, they shall be as the Angels of God in heaven^b. For it is sowne a naturall ^b Mat. 22 30.
body^c, but shall rise a spirituall ^c 1 Cor. 15 44
body, to wit, by the power of God, not through the strength of nature.

If a long, and an healthie life; there shall bee sound eternitie; and eternall soundnesse^d, because the righteous shall live ^d Rev. 11. 4.
ever^e; their reward also is with ^e Wisd. 5 15.
the Lord.

If satietie; when the glorie of the Lord appeareth, they shall be filled^f.

If fatnes; they shall be satisfied with the fatnesse of the Lords house^g. ^f Psal 135. 15.
^g Psal 136. 5.

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If pleasant musicke, the Angels there shall sing prayes without ceasing unto the Lord

If all manner honest, not dishonest pleasure; the Lord shall give them drinke out of the river of his pleasures^h.

h Psal. 36. 8.

If wisdom; the very wisdom of God shall shew it selfe to themⁱ.

i 1 Cor. 13. 12

If faithfull amitie, they shall both love God more than themselves, and one another as themselves; yea, and God shall love them more than they can themselves. For they love both him, themselves, and one another through him; and he loveth both himselfe, and them too through himselfe.

If concord; all they shall be of one minde^k; for they shall will nothing, but what God willeth himselfe.

k 1 Cor. 1. 10

If power; they shall haue full power over their owne will, as God hath of his. For as God
of

of himselfe can doe what hee will, so they can doe what they will, through him. Because, as they list no otherwise than hee listeth, so he listeth, as they list : and what hee will must needes come to passe. If honour and wealth ; God will make his good and faithfull servants^l, rulers over much, yea, they shalbe called the sonnes of God^m, yea, and gods too: and be the heires, even the heires of God, and heires annexed with Christ.

^l Mat. 25. 23.

^m Rom. 8.
26, 27.

To conclude, if certain security; they shall be as sure that that felicity shall not faile themⁿ, as they are sure that neither they for their part would willingly foregoe the same, nor God for his part will bereave his friends thereof against their wils, nor that any thing is so mighty that it can separate God and them. Now what, and how great joy is there, where such and so great felicity is!

ⁿ Rev. 7. 15.

CHAP. 34.

How the Saints love each other mutually in Heaven.

O Heart of man : O poore heart, O heart full of miseries, yea, overwhelmed with miseries, how greatly wouldst thou rejoyce, if thou aboundedst with the good things?

Aske even the most secret cogitations of thine heart, if they could receive the joy of so excellent blisse.

But if another whom thou lovest as thy selfe, did enjoy with thee the like felicitie, doubtlesse thy joy would bee doubled, because thou wouldst so much rejoyce at his felicitie, as at thine owne.

Now, if two or three, or more, were so blessed of God, thou wouldst bee as glad for each of them, as for thy selfe, if thou didst love them even as thy selfe.

Then

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Then how great shall the joy be in the perfect love of the innumerable company of blessed Angels and men! where each shall love another even as himselfe! for every man there shall rejoyce as much for the happy estate of each particular person, as for his owne felicitie.

If therefore the heart of man shall hardly receive the joy of his owne blisse, how shall it comprehend such great joies of so many of his friends! for undoubtedly, even as wee love a man, so shall we be glad for his felicitie.

As in that blessed happinesse every man shall love God soveraignly aboue himselfe, and all others with him: so most singularly shall each man bee more glad of Gods felicitie than of his owne and of all others with him.

And if they shal so love God with all their hearts, with all
their

their mindes, and with all their
soules, that neither all their
heartes, nor all their mindes, nor
all their soules can bee able to
comprehend the excellency of
the love: assuredly the Saints
with all their heartes, with all
their mindes, and with all their
soules, shall so rejoyce, as neither
their heartes, nor their mindes,
nor their soules shall bee able
to comprehend the abundant
streames of celestially joy.

CHAP. 35.

*Of the perfect joy of eter-
nall life.*

^a Plal. 7. 1.

^b Mat. 4. 10.

^c Psal. 18. 1.

^d Ioh. 16. 24.

O My God^a, and my Lord^b,
mine hope^c, and the joy of
mine heart, resolve my soule
whether this be the joy wherof
thou spakest by thy Son, Aske,
and ye shall receive^d, that your
joy may bee full. For, I have
found a certaine joy which is
full, yea, and more than full.

For

For, notwithstanding the whole heart bee full, the whole minde full, the whole soule full, yea, whole man, full of this joy; yet shall there remaine joy for all that, which is incomprehensible.

So then, that whole joy shall not enter into the rejoycers, but all the rejoycers shall enter into the joy of their master c. c Mat. 25. 1.

Speake Lord, tell thy servant secretly in mine heart, if this be the joy whereinto thy servants shall enter, who shall enter into their masters joy.

But surely that joy, wherewith thine elect shall rejoyce, neither eie hath scene^f, nor eare^f f 1 Cor. 2. 9. hath heard, nor entred ever into the heart of man.

Then Lord, I have not yet conceived in minde, much lesse uttered by words, how greatly thine elect shall rejoyce.

Undoubtedly they shall so greatly rejoyce, as they shall love:

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love: they shall so intirely love, as they shall know thee, O Lord.

g Elai 64.4.

h 1 Co. 13.
12, 13.

And how intirely shall they love thee! surely neither man's eye hath seene, nor his eare heard, nor came it ever into his heart in this worlds, how perfectly they shall both know thee^h, and love thee in the world to come.

O my God, I beseech thee, grant that I may know thee, love thee, and rejoyce in thee.

And although I cannot so throughly doe so in this life as I should, yet give mee grace to profit from day to day, untill I come unto perfection.

Let thy knowledge so grow up within mee here, that it may bee found ripe there; and thy love so encrease within me here that it may be perfect there, that my joy may bee great here in hope, and in deed full there.

O just God, my humble suit
is

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is, that I may have the thing
which thou promisest, even
that my joy may be full.

i Ioh. 16.24.

In the meane space, let my
minde meditate thereof, mine
heart long for it, my speech rea-
son thereof, and my soule hun-
ger for the same. Let my flesh
thirst therefore, and all my sub-
stance desire it, even untill I

enter into the joy of my

master^k, there to abide

for ever and ever,

Amen.

k Mat. 25. 21.

FINIS.

12. January 1918. 2

But I may have the thing

They may be of the following types:

1940

THE UNIVERSITY OF CHICAGO

and my little boy

and the other side of the road.

INTER INTO THE

master's throne to abide

[illegible]

1



*The summe of every Chapter
contained in this B O O K E ,
according as the titles doe import
with the just number of
the page where everie
particular Chapter is
to be found.*

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hath a feeling of God 7

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soule, which neither loves our Lord
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FINIS.



HI 13/16

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(A₁ & A₂ probably blanks
cut away, several marginal
notes thumbed & worn
away)

h.p. Bernard Quaritch
Grove

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